

A

BENGÁLÍ GRAMMAR,

BY

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REPRINTED, WITH IMPROVEMENTS, FROM HIS INTRODUCTION
TO THE BENGÁLÍ LANGUAGE.

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BENGÁLÍ GRAMMAR.

BYÁKARAN.

THE Bengálí, like all other Grammars, may be divided into Orthography, Etymology, Syntax, and Prosody ; but, for the sake of equal distribution and easy reference, we shall comprehend the whole in ten chapters.

CHAPTER I.

Of Orthography.

This treats of the number, power, division, combination, and permutation of letters.

SECTION I.—*Of the Letters, (Akhyar.)*

The Bengálí Alphabet is derived from the Dévnágrí, in some cases by changing the circular into an angular form, in others by altering the form entirely. It consists of *fifty* letters ; sixteen of which are called Vowels, and thirty-four Consonants.

Vowels, (Swar.)

অ	<i>a</i>	আ	<i>á</i>	ু	<i>lrí</i>	ঈ	<i>lrí</i>
ই	<i>i</i>	ঐ	<i>í</i>	এ	<i>e</i>	ঐ	<i>ai</i>
উ	<i>u</i>	ঊ	<i>ú</i>	ও	<i>o</i>	ঔ	<i>au</i>
ঋ	<i>ri</i>	ঌ	<i>rí</i>	অং	<i>ang</i>	অঃ	<i>ah</i>

Consonants, (*Ryanjan.*)

ক <i>ka</i>	খ <i>kha</i>	গ <i>ga</i>	ঘ <i>gha</i>	ঙ <i>gnwa</i>
চ <i>cha</i>	ছ <i>chha</i>	জ <i>ja</i>	ঝ <i>jha</i>	ঞ <i>gnia</i>
ট <i>ṭa</i>	ঠ <i>ṭha</i>	ড <i>ḍa</i>	ঢ <i>ḍha</i>	ণ <i>ána</i>
ত <i>ta</i>	থ <i>thā</i>	দ <i>da</i>	ধ <i>dha</i>	ন <i>na</i>
প <i>pa</i>	ফ <i>pha</i>	ব <i>ba</i>	ভ <i>bha</i>	ম <i>ma</i>
য <i>ya</i>	র <i>ra</i>	ল <i>la</i>	ব <i>va</i>	—
শ <i>sha</i>	ষ <i>sha</i>	স <i>sa</i>	হ <i>ha</i>	ক্ষ <i>khyā</i>

SECTION II.—Of the Pronunciation of the Letters,
(*Uchchāran.*)

অ *a*, the first vowel, is inherent in every consonant, and is usually pronounced like a short *o*; as for instance in *tolerable*. Thus, অনল *anál*, (pronounce *onol*) *fire*. At the beginning of a word, when it is a negative, and before a compound consonant it is pronounced like *a* in *fall*; as, অকারণ *akáran*, *without cause*, অর্দ্ধ *ardha*, *half*. At the end of a word it is commonly dropped, as in the above words *akáran*, not *akárana*, as it would be in Sanscrit. It is always pronounced in verbs, (excepting the terminations য and ন,) in past participles, and in words ending with a compound consonant; as, করিল *karila*, *he did*; কৃত *krita*, *done*, অন্ধ *andha*, *blind*.

আ *á*, is the above letter lengthened, and has the sound of *a* in *father*; as, আকাশ *ákásh*, *sky*.

ই *i*, is pronounced like *i* in *pin*, as, ইনি *ini*, *this man*.

ঐ *í* is the preceding vowel lengthened, and has the sound of *i* in *police*, as, ঐষৎ *ishat*, *a little*.

উ *u* is pronounced like *u* in *bull*; as, উঠে *uṭha*, *arise*.

উ *ú* like *u* in *prune*, as, উনিশ *únish*, *nineteen*.

ঋ *ri* is like *ri* in *rich* as, ঋষি *rishi*, *a sage*.

ঋ *rí* is the preceding lengthened.

ল *li* is like *li* in *little*; as, লকার *li-kár*, the letter *h*.

ল *lí* is the preceding lengthened, *lí*. These two vowels, retained from the Sanscrit, are of extremely rare occurrence in Bengálí.

এ *e* is pronounced like *e* in *there*, as, এক *ek*, *one*.

ঐ *ai* is like *oy* in *oyster*, as, ঐক্য *aikya*, *unity*.

ও *o* is like *o* in *note*; as, ওষ্ঠ *oshṭha*, *the lip*.

ঔ *au* is like *ow* in *how*; as, ঔষধ *aushadh*, *medicine*.

অং *ang*, called anuswar, is like *ng* at the end of a word; as, সূত্রাং *sutaráng*, *consequently*.

অঃ *ah*, called bisarga, indicates that the vowel should, in pronunciation, be abruptly shortened, somewhat like the first *e* in *malevolent*; as, অন্তঃ *antah*, *within*.

ক *k* in *king*, as, কার *kák*, *a crow*.

খ *kh*, like *kh* in *block-heath*, or *brick-house*; there must however be no hiatus between the *k* and *h* as in the English words, but both pronounced with one breath; as, শাখা *shákhá*, *a branch*.

গ *g* like *g* in *give*; as, গমন *gaman*, *going*.

ঘ *gh* like *gh* in *hog-herd* or *log-house*; as, ঘাস *ghás*, *grass*.

ঙ *ng* like *n* in *trinket*; as, অঙ্ক *anka*, *a mark*.

চ *ch* like *ch* in *church* as, চিন্তা *chintá*, *thought*.

ছ *chh* like *ch-h* in *fetch-hence*, *much-haste*; as, ছায়া *chháyá*, *a shadow*.

জ *j* like *j* in *just*; as, জয় *jay* (pronounce *joy*), *victory*.

ক *jh* like *ge-h* in *college-hall* ; as, বোঝা *bojhá*, a *load*.

ঞ *ng* like *n* in *hinge* ; as, সংগ্রহ *sanchay*, *collection*.

ট *t* like *t* in *take* ; as, টাকা *ṭáká*, a *rupee*. To distinguish this and the next four letters from the five following ones, a dot is placed below the Roman letter : it is placed under these in preference to the others because used much less frequently.

ঠ *th* like *t-h* in *fat-hen* ; as, ঠাকুর *ṭhákur*, a *god*, or *chief*.

ড *d* like *d* in *do* ; as, ডাল *dál*, a *branch* or *bough*.

ঢ *dh* like *d-h* in *bad-hand*, *old-house* ; as, ঢাল *dhál*, a *shield*. This letter and the preceding one with a dot under them are pronounced like the French *r* as, বড় *bará*, *great*. মূঢ় *murha*, a *fool*.

ণ *n* like *n* in *can* ; as, কণ্টক *kantak*, a *thorn*.

ত *t* like *t* in *teeth* ; as, তারী *tárá*, a *star*. To pronounce this and the next four letters aright, the tongue should be pressed against the edge of the upper teeth.

থ *th* like *th* in *pent house* ; as, থাকা *tháka*, *stay*.

দ *d* like *th* in *then* ; as, দন্ত *danta*, a *tooth*.

ধ *dh* like *d-h* in *cold-hand* ; as, ধান্য *dhánya*, *rice*.

ন *n* like *n* in *panther* ; as, নদী *nadí*, a *river*.

প *p* like *p* in *pin* ; as, পাত্র *pátra*, a *vessel*.

ফ *ph* like *p-h* in *up-hill*, *hap-hazard* ; as, ফল *phal*, *fruit*. It is often pronounced nearly like *f*.

ব *b* like *b* in *book* ; as, বালক *bálak*, a *child*.

ভ *bh* like *b-h* in *hob-house* ; as, ভালুক *bhálúk*, a *bear*.

ম *m* like *m* in *mud* ; as, মাতা *matá*, a *mother*. When combined with ত, দ, or স, it is not distinctly pronounced, but only given a peculiar sneezing sound

to these consonants, which cannot be expressed in print. Examples : আত্মা átmá; পদ্ম padma; ভস্ম, bhasma.

য *y, j*. This is properly the consonant *y*, but it is pronounced *j* in Bengálí, except when it is the last letter of a compound or has a dot under it : then it is *y* ; as, যাজক jájak, *a priest*; দন্ত্য dantya, *dental*; করিয়া kariyá, *doing*.

র *r* like *r* in *rod* ; as, রাজা rájá, *a king*.

ল *l* like *l* in *lane* ; as, লাভ lábh, *gain*.

ব *w, b* This is properly *v* or *w*, but is always pronounced like *b* in *but* by the natives of Bengal, except when compounded with another letter, and then it is usually pronounced *w* ; as, বাতাস bátás, *wind*; দ্বার dwár, *a door*.

শ *sh* like *sh* in *shine* ; as, শাপ sháp, *a curse*.

ষ *sh* like *si* in *vision* ; as, শেষ shesh, *end*.

স *s* like *s* in *sin* , as, সার sár, *essence*.

হ *h* like *h* in *heart* ; as, হস্ত hasta, *a hand*.

ঋ *khyā* like *khyā* ; as, ঋণ khyánta, *appeased*. It is properly a compound of ক and ষ, and in Sanscrit is pronounced as such, *ksha*. Being the last letter of the alphabet, it is used with ক *k* to signify the whole. Thus ক ঋ signify beginning and end, first and last, alpha and omega.

SECTION III.—Of the Division of the Letters.

The letters are divided into Vowels and Consonants.
The vowels are subdivided into—

Hraswa, <i>Short</i> ,	as	অ	ই	উ	ঋ	ূ
Dīrgha, <i>Long</i> ,	as	আ	ঈ	ঊ	ঋ	ূ

Samán, *Similar*, as অ আ ই ঈ উ ঋ ঌ ঐ
 Asamán, *Dissimilar*, as অ ই আ উ ঐ অ ঐ ঐ অ
 এ ঐ ও ঔ are diphthongs, and অঃ অঃ are anomalous.

The consonants are divided into two kinds, called Bargíya, *classified*, and Abargíya, *unclassified* or *miscellaneous*. The first includes the first five rows of consonants, with five letters in each row. Each row is denominated from the first letter in it; as, ক-দর্গ means ক, খ, গ, ঘ, ঙ. So চ-দর্গ. The semivowels and sibilants are reckoned unclassified or miscellaneous.

The letters, when divided according to their distinct nature and the organs by which they are pronounced, are thus arranged; .

Kanṭhya, <i>Gutturals</i> ,	ক খ গ ঘ ঙ চ
Tálabya, <i>Palatals</i> ,	চ ছ জ ঝ ঞ ষ শ
Mudhanya, <i>Linguals</i> or <i>Cerebrals</i> ,	ট ঠ ড ঢ ঢ ঝ
Dantya, <i>Dentals</i> ,	ত থ দ ব ন ম স
Oshṭhya, <i>Labials</i> ,	প ফ ব ভ য র

The first and third of the above columns contain the letters called alpa-prán, *unaspirated*, and the second and fourth are mahá-prán, *aspirated*. The fifth row are *nasals*, sánunásik. The sixth *semivowels*, and the seventh *sibilants*.

SECTION IV.—Of the Union of Vowels and Consonants, (Sanyóg)

All the consonants standing alone are supposed to have the first vowel অ inherent in them. If (.) birám is subscribed, or another consonant joined with it, the অ is dropped, as অন্ an, অন্ত anta. If another vowel

VOWELS AND CONSONANTS

is united with the consonant, it takes the place of the অ, as কি *ki*.

The vowels when united with the consonants are contracted in the following manner :—

অ	is inherent,		as	ক	<i>ka</i>
আ	becomes	১	—	কা	<i>ká</i>
ই	—	২	—	কি	<i>ki</i>
ঈ	—	৩	—	কী	<i>kí</i>
উ	—	৪	—	কু	<i>ku</i>
ঊ	—	৫	—	কূ	<i>kú</i>
ঋ	—	৬	—	কৃ	<i>kri</i>
ৠ	—	৭	—	ক্ৰ	<i>kri</i>
এ	—	৮	—	কে	<i>ke</i>
ঐ	—	৯	—	কৈ	<i>kai</i>
ও	—	১০	—	কো	<i>ko</i>
ঔ	—	১১	—	কৌ	<i>kau</i>
অং	—	১২	—	কং	<i>kang</i>
অঃ	—	১৩	—	কঃ	<i>kuh.</i>

SECTION V.—Of the Combination of Consonants, (Jukta-akhyar)

The ordinary method of combining two consonants is to write the second underneath the first ; as স্ব for *swa*, ক্ল for *kla*. But in most cases one or both of the consonants are slightly altered, as the following examples* will show :

* These and the following compound consonants may be referred to as they occur, and need not interrupt the progress of the learner in the first going through the grammar. The forms of them differ more or less in every different sort of type. Those used in this work are the clearest.

1. Nasals combined with other letters, (*Anka-phala*)(ঙ) ক *nka* ঙ্গ *nkha* ঙ্গ *nga* ঙ্গ *ngba* — ঙ্গ *ngma*(ঞ) ঞ *ncha* ঞ্চ *nychha* ঞ্চ *nja* ঞ্চ *ngha* —(ণ) ণ্ট *nṭa* ণ্ঠ *nṭha* ণ্ড *nda* — ণ্ণ *nnā* ণ্ণ *nwa*(ন) ন্ত *nta* ন্ধ *ntha* ন্দ *nda* ক *ndha* ন্ন *nnā* ন্ন *nwa*(ম) ম্প *mpa* ম্ফ *mpba* ম্ভ *mba* ম্ভ *mbha* ম্ম *mna* ম্ম *mma*.2. Sibilants combined with other letters, (*Īska-pha'ā*)(স) শ্চ *sha* শ্খ *skha* শ্চ *sta* শ্চ *stha*স্প *spa* স্ফ *spha* স্ম *sma* স্ম *sna*(শ) শ্চ *shcha* শ্খ *shkha* শ্ন *shna*(ষ) ষ্ট *shta* ষ্ঠ *shṭha* ষ্ম *shna* ষ্ম *shpha*.

3. Some double letters.

কক *kka* চ্চ *chcha* চ্চ *chchha* জ্জ *ja*ট্ট *tta* ত্ত *tta* ত্ত *ttha* দ্দ *dda*দ্ধ *ddha* ম্ম *mma* ব্ব *bba* ব্ব *bbha*

4. Miscellaneous.

ক্ *kta* ঙ্গ *gdha* জ্ *jna** | ক *bda* ক্ *bdha* হ্ *hna*অ *tma* দ্ম *dma* দ্ *dbha* | ক্ *hma* ত্ *hya* ঞ্ *nma*দ্ব *dwa* প্ত *pta* জ্ *bja*. | ত্ব *twa* ত্ত *ttwa*.SECTION VI — *Anomalous Combinations of Letters.*

The letter য, when second in combination, is mutilated to the form ঙ; as, ক্য or ক্য *kya*. (*Kya-phalā*.)

The letter দ্ব, preceding another consonant, assumes the form (ঁ); as, হর্ষ *harsha*, কর্ম্ম† *karma*. (*Ārśa-phalā*)

The letter দ্র, following another consonant, assumes the form (্ৰ); as, স্র *sra*. (*Kra-phalā*)

* Pronounce *gya*

† Unaspirated consonants, and ধ, ভ, য়, are generally doubled by this.

Some consonants, when combined with this form of *ৱ*, assume a peculiar shape ; as,

ক *kra*, ত *tra*, ঙ *ttra*, ঞ *ntra*, ন্ *ndra*, স্ *stra*.

The vowel উ combined with *ৱ*, is thus expressed : *ৱু ru*.

The vowel ঊ combined with *ৱ*, is thus expressed : *ৱুঁ ru'*.

So ক *bhru*, শ্ *shru*, দ্ *dru*, দ্ *drú*.

Sometimes the vowel উ has this form (*ৗ*) ; as,

গ *gu*, শ্ *shu*, ন্ *nu*, স্ *su*.

Remark also হ *hu*, and হ্র *hri*, and ৎ (for ত্) *t*.

In addition to the above, which are very common, a few other compound letters are worthy of notice, as they are frequently used by the natives, although generally avoided in good printing.

হ for তু *lu*.

ঝ for কু *ku*.

ঞ for মু *mu*.

ঞ for হু *hru*.

(*°*) over a letter signifies that it is nasal.

গ is a contraction for the word *Ganesh*.

৐ is a contraction for the name of God.

SECTION VII.—Of the Permutation of the Letters,

(*Sandhu.*)*

The changing of the letters ই and ঐ to এ ; of উ and ঊ to ও , of ঞ and ঞ্ to অ, is called *gun* (pron. *goon*.)

The changing of the letters অ to আ ; ই ঐ and এ to ঐ , উ ঊ and ও to ঔ ; and ঞ ঞ্ to আ, is called *briddhi*.

* This section may be entirely omitted by the learner on going through the grammar the first time, and studied afterwards, in connexion with the chapter on compound words. As it strictly belongs to orthography, order requires its insertion in this place.

Rules.

1. When two *similar* vowels come together, they coalesce and form a long one; as, অনির্কীর্ণ + অনল = অনির্কীর্ণানল, *unquenchable fire*, মশা + অরি = মশারি, *mosquito curtains*, ক্ষুধা + আকুল = ক্ষুধাবুল, *distressed with hunger*, &c.

2. When অ and আ are followed by a *dissimilar* vowel, they produce the change called *gun*, when followed by a diphthong, that called *briddhi*, as, পবন + ঐশ্বর = পবনেশ্বর, *the great God*; মহা + ঐশ্বর্য = মহৈশ্বর্য, *great glory*.

3. All the final vowels and diphthongs, (except অ and আ,) when they come in contact with *dissimilar* vowels, undergo the following changes: ই and ঐ are changed to য়, উ and ঊ to ব্, ঋ and ঌ to ব্; এ to অয়; ঐ to আয়, ও to অব, and ঔ to আব, as, প্রতি + উত্তর = প্রতুত্তর, *a reply*, পিতৃ + আলয় = পিত্রালয়, *father's house*; তব + ওষ্ঠ = তবোষ্ঠ, *thy lips*.

4. When (২) *anuswár* is followed by any letter of the first five classes, it is changed to the last letter of the class which follows; as, মন্ + দম্প = মন্দম্প, *desire*; মন্ + চয় = মন্দয়, *collection*; মন্ + তাপ = মন্তাপ, *sorrow*, *woe*; মন্ + ভব = মন্দব, *birth*, *contingency*, *possibility*.

A final য় is changed in like manner; as, শন্ + কর = শন্দর, *doing good*.

If a vowel follows (২) *anuswár*, the latter becomes য়, as, কিন্ + অধিক = কিমধিক, *what more*?

5. When (৩) *bisarga* is followed by either of the first two letters of the first classes, i. e. by ক খ, চ ছ, ট ঠ, ত থ, প ফ, or by a sibilant, it becomes a sibilant; as, স্ + কর = স্কর, *the sun*; নিঃ + চিন্তা = নিশ্চিন্তা, *thought-*

lessness ; নিঃ + পত্তি = নিঃপত্তি, *completion*. When ক, খ, প, ফ, or a sibilant follows, there are two forms ; অঃ, তেজঃ + পুষ্প = তেজঃপুষ্প, or তেজস্পুষ্প, *glorious* ; মনঃ + শাস্তি = মনঃশাস্তি or মনশ্শাস্তি, *peace of mind*.

6. When the bisarga (:) is followed by any letter not included in the preceding rule, it is subject to the following modifications. Preceded by আ (a rare case in Bengálí) it is dropped. Preceded by অ, and followed by a consonant or by অ, it is changed into ও ; but if followed by another vowel, it is dropped ; as, তেজঃ + ময় = তেজোময়, *glorious* ; বয়ঃ + অধিক = বয়োধিক, *older* ; অতঃ + এব = অতএব, *therefore*. Preceded by another vowel than অ or আ, it is changed into ব ; as বহিঃ + গত = বহির্গত, *gone out* ; বহিঃ + আগত = বহির্বাগত, *come out*.

7. The ত class followed by the চ class or শ is changed to the চ class ; when followed by the ট class, into the ট class ; and when followed by ল, into ল ; as শরৎ + চন্দ্র = শরচ্চন্দ্র, *the autumnal moon* ; মৎ + ছাত্র = মচ্ছাত্র, *a good pupil* ; জগৎ + জন = জগজ্জন, *people of the world* ; উৎ + ডীন = উড়্‌ডীন, *flying* ; তৎ + লিপি = তল্লিপি, *that writing*.

8. When the letters ক, চ, ট, ত, and প, are followed by a vowel, semivowel, nasal, গ, জ, ড, দ, ব, or their aspirates, they become গ, জ, ড, দ, and ব ; as, দিক্ + অধিপতি = দিগধিপতি, *lord of the region* ; ষট্ + ঋত = ষড্‌ঋত, *the six seasons* ; তৎ + উৎপন্ন = তদুৎপন্ন, *sprung from it* ; তৎ + গতি = তদগতি, *that state*.

When a nasal follows any of the above letters, they are usually changed into nasals of their own class to agree with it ; as, বাক্ + ময় = বাঙ্‌ময়, *wordy* ; তৎ + নিমিত্তে = তন্নিমিত্তে, *on that account*. When two words

are compounded, there are two forms; as, তৎ + মনুষ্য. = তদমনুষ্য, or তন্মনুষ্য, *that man*.

If শ or হ followed by a vowel, semivowel, or nasal, succeeds, the শ is changed to ছ, and the হ to the aspirate of the letter that precedes; as, তৎ + শাস্ত্র = তচ্ছাস্ত্র, *that shástra*; বাক্ + হীন, বাগ্‌হীন, *destitute of speech*.

9. ন preceded by ঞ, ঞ্, র, ষ, becomes ণ, and ন্ preceded by a short vowel and followed by any vowel, is doubled; as, প্র + নাদ = প্রণাদ, *shout of applause*; সন্ + আত্মা = সম্মাত্মা, *a good spirit*.

In the same circumstances. ছ, ড, and ণ are doubled; as, বৃক্ষ + ছায়া = বৃক্ষছায়া, *shadow of a tree*.

10. জ preceded by any vowel except অ, আ, by a semivowel, or any consonant of the first or ক class, is changed to ষ; and জ্ followed by the চ class or ঞ becomes ঞ, followed by the ট class becomes ষ; as, নি + সিদ্ধ = নিষিদ্ধ, *prohibited*; মনস্ + চাক = মনশ্চাক, *a good mind*; ধনুস্ + টঙ্কার = ধনুষ্টঙ্কার, *twang of a bow*.

If ষ্ is followed by any letter of the fourth or ড class, it changes that letter to its corresponding one in the third or ট class; as, ষ্ + থ = ষ্ট, *the sixth*.

Of the preceding ten rules, the first three are called by the Pandits ach-sandhi, or permutation of vowels; the second three bi-sandhi, or permutation of bisarga and anuswár; and the last four, has-(or hal-) sandhi, or permutation of consonants.

CHAPTER II.

(Of Nouns, Sangyá.)

To nouns belong declension, gender, number and case.

The declensions are three, corresponding with the genders.

The genders are three, masculine (pung-linga), feminine (strí-linga), and neuter (klíb-linga).

The numbers are two, the singular (ek-bachan), and the plural (bahu-bachan).

The cases are eight; the nominative (kartá) the objective or accusative (karma), the instrumental (karan), the dative (sampradán), the ablative (apádán), the possessive or genitive (sambandha), the locative (adhikaran), and the vocative (sambodhan).

SECTION I.—*Of the Declensions, (Bíbhakti.)*

The first and second declensions are distinguished by the nature of the nouns, their gender, and final termination, and the third by its peculiarity in gender, number, and case.

FIRST DECLENSION.

The first declension consists of the names of *animate beings* (práni-báchak), of the *masculine* gender, and commonly* ends with a short vowel, as,

* When the short vowel here referred to is ऌ, it is not pronounced, except when preceded by a compound consonant. Example, दूत, pronounce *dút*, not *duta*, although this is the original form.

পুত্র, *a son* ; পতি, *a lord or master* ; গুরু, *a teacher* : পিতৃ.
a father.

Singular.	Plural.
Nom. পুত্র, <i>a son.</i>	পুত্রেরা, <i>sons.</i>
Obj. পুত্রকে, <i>a son.</i>	পুত্রদিগকে, <i>sons.</i>
Inst. পুত্রেতে, <i>by a son.</i>	পুত্রদিগেতে, <i>by sons</i>
Dat. পুত্রেরে, <i>to a son.</i>	পুত্রদিগেবে, <i>to sons.</i>
Abl. পুত্রহইতে, <i>from a son.</i>	পুত্রদিগহইতে, <i>from sons.</i>
Pos. পুত্রের, <i>of a son.</i>	পুত্রদিগের or দেব, <i>of sons.</i>
Loc. পুত্রে, <i>in a son.</i>	পুত্রদিগেতে, <i>in sons.</i>
Voc. হে পুত্র, <i>O son.</i>	হে পুত্রেরা, <i>O sons.</i>

In like manner decline -

দূত, <i>a messenger.</i>	কুকুর, <i>a dog.</i>
বৈদ্য, <i>a physician.</i>	বাছুর, <i>a calf.</i>
কামার, <i>a blacksmith.</i>	বলদ, <i>a bullock.</i>
কুমার, <i>a potter.</i>	মতিষ, <i>a buffalo.</i>
ছতাব, <i>a carpenter.</i>	অশ্ব, <i>a horse.</i>
নাপিত, <i>a barber.</i>	ছাগল, <i>a goat.</i>

Singular.	Plural.
N. গুরু, <i>a teacher.</i>	গুরুবা, <i>teachers.</i>
O. গুরুকে, <i>a teacher.</i>	গুরুদিগকে, <i>teachers.</i>
I. গুরুতে, <i>by a teacher.</i>	গুরুদিগেতে, <i>by teachers.</i>
D. গুরুকে, <i>to a teacher.</i>	গুরুদিগেরে, <i>to teachers.</i>
A. গুরুহইতে, <i>from a teacher.</i>	গুরুদিগহইতে, <i>from teachers.</i>
P. গুরুর, <i>of a teacher.</i>	গুরুদিগের, or দেব, <i>of teachers.</i>
L. গুরুতে, <i>in a teacher.</i>	গুরুদিগেতে, <i>in teachers.</i>
V. হে গুরো, <i>O teacher.</i>	হে গুরুবা, <i>O teachers.</i>

In like manner decline :

পশু, <i>an animal.</i>	পেক, <i>a turkey.</i>
জন্তু, <i>a living creature.</i>	বিপ্লু, <i>the moon</i>
কলু, <i>an oilman.</i>	প্রভু, <i>a lord.</i>
ঘুঘু, <i>a dove.</i>	শশাক, <i>a hare.</i>

পতি, *lord or master*, is declined like the above, পতি, পতিকে, &c., only making in the vocative হে পতে.

Singular.	Plural.
N পিতা, <i>a father.</i>	পিতাবা, <i>fathers.</i>
O. পিতাকে, <i>a father.</i>	পিতাদিগকে, <i>fathers.</i>
I. পিতাতে, <i>by a father.</i>	পিতাদিগেতে, <i>by fathers.</i>
D. পিতার, <i>to a father.</i>	পিতাদিগেবে, <i>to fathers.</i>
A. পিতাহইতে, <i>from a father.</i>	পিতাদিগহইতে, <i>from fathers.</i>
P. পিতার, <i>of a father.</i>	পিতাদিগের, <i>or</i> দেব, <i>of fathers.</i>
L. পিতাতে, <i>পিতাব, in a father.</i>	পিতাদিগেতে, <i>in fathers.</i>
V. পিতা, <i>O father.</i>	পিতাবা, <i>O fathers.</i>

In like manner decline :

সৃষ্টিকর্তৃ, <i>the Creator.</i>	প্রবক্, <i>a good speaker.</i>
হনু, <i>the destroyer.</i>	বপু, <i>a sower.</i>

Nouns ending originally with *rz*, when they form the plural by গণ, retain their original form ; as,

N. পিতৃগণ, <i>fathers.</i>
O. পিতৃগণকে, <i>fathers.</i>
I. পিতৃগণেতে, <i>by fathers.</i>
D. পিতৃগণের, <i>to fathers.</i>
A. পিতৃগণহইতে, <i>from fathers.</i>
P. পিতৃগণের, <i>of fathers.</i>
L. পিতৃগণেতে, <i>in fathers.</i>
V. হে পিতৃগণ, <i>O fathers.</i>

If the word is feminine, it is declined in the same manner ; as, মাতৃ, *a mother* ; Nom. sing. মাতা, *a mother* ; plu. মাতৃগণ, *mothers*.

If a consonant follows the vowel in the original word, it is dropped, and the vowel made long in the nominative ; as, স্বামিন্,* *a master, husband*.

Singular.	Plural.
N. স্বামী, <i>a master</i> .	স্বামিবা, <i>masters</i> .
O. স্বামিকে, <i>a master</i> .	স্বামিদিগকে, <i>masters</i> .
I. স্বামিতে, <i>by a master</i> .	স্বামিদিগেত, <i>by masters</i> .
D. স্বামিবে, <i>to a master</i> .	স্বামিদিগেবে, <i>to masters</i> .
A. স্বামিহইতে, <i>from a master</i> .	স্বামিদিগহইতে, <i>from masters</i> .
P. স্বামিবে, <i>of a master</i> .	স্বামিদেবে, <i>of masters</i> .
L. স্বামিতে, <i>in a master</i> .	স্বামিদিগেত, <i>in masters</i> .
V. স্বামি, স্বামিন্, <i>O master</i> .	স্বামিবা, <i>O masters</i> .

In like manner decline :

বঁসারিন্, <i>a braser</i> .	মালিন্, <i>a gardener</i> .
করাভিন্, <i>a sawyer</i> .	বঁহিন, <i>a peacock</i> .
মুদ্দিন্, <i>a grocer</i> .	মোদিন্, <i>a devotee</i> .

A few words belonging to this class end in আ, and retain it throughout, except in the vocative ; as, রাজন্ *a king* ; N. রাজা, O. রাজাকে, but Voc. হে রাজা.—Most masculine words, however, ending in আ, which do not originally terminate in *ra*, are not pure Bengálí words, and may fairly be treated as neutrals. Ex. গাধা, *an ass* ; ঘোড়া, *a horse*.

* পিতৃ and স্বামিন্ are the original forms given in all Sanscrit dictionaries, but in Bengálí dictionaries পিতা and স্বামী only are found. † This remark applies not to these two words alone, but to all words of a similar kind ending with *ra* and *in*.

SECOND DECLENSION.

The second declension consists of the names of *animate beings* (prāṇi-bāchak), of the *feminine gender*, and ends with a long vowel; as, কন্যা, *a daughter*; স্ত্রী, *a woman*; বধূ, *a wife*.

Singular.	Plural.
N. কন্যা, <i>a daughter</i> .	কন্যারা, <i>daughters</i> .
O. কন্যাকে, <i>a daughter</i> .	কন্যাদিগকে, <i>daughters</i> .
I. কন্যাতে, <i>by a daughter</i> .	কন্যাদিগেতে, <i>by daughters</i> .
D. কন্যাবে, <i>to a daughter</i> .	কন্যাদিগেবে, <i>to daughters</i> .
A. কন্যাহইতে, <i>from a daughter</i> .	কন্যাদিগহইতে, <i>from daughters</i> .
P. কন্যার, <i>of a daughter</i> .	কন্যাদিগের, or কন্যাদের, <i>of daughters</i> .
L. কন্যায, or কন্যাতে, <i>in a daughter</i> .	কন্যাদিগেতে, <i>in daughters</i> .
V. কন্যে, <i>O daughter</i> .	কন্যারা, <i>O daughters</i> .

So decline :

মা, or মাতা, <i>a mother</i> .	জায়া, <i>a wife</i> .
ছা, ছানা, <i>a young animal</i> .	জ্যেষ্ঠা, <i>the chief wife</i> .
জলৌকা, <i>a leech</i> .	পতিব্রতা, <i>a faithful wife</i> .

Singular.	Plural.
N. স্ত্রী, <i>a woman</i> .	স্ত্রীরা, <i>women</i> .
O. স্ত্রীকে, <i>a woman</i> .	স্ত্রীদিগকে, <i>women</i> .
I. স্ত্রীতে, <i>by a woman</i> .	স্ত্রীদিগেতে, <i>by women</i> .
D. স্ত্রীবে, <i>to a woman</i> .	স্ত্রীদিগেবে, <i>to women</i> .
A. স্ত্রীহইতে, <i>from a woman</i> .	স্ত্রীদিগহইতে, <i>from women</i> .
P. স্ত্রীর, <i>of a woman</i> .	স্ত্রীদিগের, or স্ত্রীদের, <i>of women</i> .
L. স্ত্রীতে, <i>in a woman</i> .	স্ত্রীদিগেতে, <i>in women</i> .
V. স্ত্রি, <i>O woman</i> .	স্ত্রীরা, <i>O women</i> .

In like manner decline :

ভগিনী, <i>a sister.</i>	শাশুড়ী, <i>a mother-in-law.</i>
পিতামহী, <i>a grandmother.</i>	শালী, <i>a sister-in-law.</i>
মালিনী, <i>a florist.</i>	ব্যাঘ্রী, <i>a tigress.</i>
হরিণী, <i>a she deer.</i>	কুকুড়ী, <i>a h. n.</i>
মহিষী, <i>a she buffalo.</i>	রাজহংসী, <i>a goose.</i>

In like manner is declined বধূ, *a wife* ; N. বধূ, O. বধূকে, &c., only making voc. হে বধূ, *O wife*.

In Sanscrit, words ending in আ, ঐ, and উ, are generally feminine, though not the names of animate beings; as, কণা, *an atom* ; ধী, *intellect* ; ভূ, *the earth* and hence some Pandits, adhering to the Sanscrit idiom, treat them as such in Bengálí, and make the adjectives, pronouns, and participles, connected with them to agree with them in the feminine gender. This often arises from idolatrous notions, such as considering the earth, rivers, fortune, &c., as *animate* or *divine* beings.

THIRD DECLENSION.

The third declension consists of the names of *animate things* (apráni báchak), of the *neuter* gender, and may end with any vowel, long or short, or with a consonant. It differs from the masculine or feminine, as nouns in Latin and Greek do, by having the nominative and objective cases alike. It also differs by being confined in its inflections to the singular number, omitting the vocative case : if plurality of idea is necessary to be fully expressed, some word like *all*, *much*, or *many*, is added. Ex. যত্ন, *effort* ; পূজা, *worship* ; শক্তি, *power, strength* ; সম্পদ or ধন, *wealth*.

Singular and Plural.

- N. যত্ন, *effort*.
 O. যত্ন, *effort*.
 I. যত্নেতে, *by effort*.
 D. যত্নে, *to effort*.
 A. যত্নহইতে, *from effort*.
 P. যত্নের *of effort*.
 L. যত্নে, যত্নেতে, *in effort*.

Singular and Plural.

- N. পূজা, *worship*.
 O. পূজা, *worship*.
 I. পূজাতে, *by worship*.
 D. পূজারে, *to worship*.
 A. পূজাহইতে, *from worship*.
 P. পূজার, *of worship*.
 L. পূজায়, পূজাতে, *in worship*.

Singular and Plural.

- N. শক্তি, *power*.
 O. শক্তি, *power*.
 I. শক্তিতে, *by power*.
 D. শক্তিরে, *to power*.
 A. শক্তিহইতে, *from power*.
 P. শক্তির, *of power*.
 L. শক্তিতে, *in power*.

Singular and Plural.

- N. সম্পদ, *wealth*.
 O. সম্পদ, *wealth*.
 I. সম্পদেতে, *by wealth*.
 D. সম্পদে, *to wealth*.
 A. সম্পদহইতে, *from w.*
 P. সম্পদের, *of wealth*.
 L. সম্পদেতে, *in wealth*.

In like manner decline the following words :

সূর্য, *the sun*.

চন্দ্র, *the moon*.

তারা, *a star*.

সৃষ্টি, *creation*.

পৃথিবী, *the earth*.

জগৎ, *the world*.

SECTION 2 —Of Gender.

Animate nouns ending with a short vowel are masculine ; those ending with a long vowel mostly feminine ; and all inanimate nouns, whatever may be their termination, neuter.

In the case of animate nouns, the feminine is formed from the masculine by changing its final termination to আ or ঈ ; as, তনয়, *a son*, তনয়া, *a daughter* ; পুত্র, *a*

son, পুত্রী, *a daughter*.—So কাক, m. কাকী, f. *a crow*; হরিণ, m. হরিণী, f. *a deer*; গর্দভ, m. গর্দভী, f. *an ass*,—or corruptly গাধা, m. গাধী, f. *an ass*; মৎস্য, m. মৎস্যী, f. *a fish*.

Nouns of agency ending in ক form the feminine by adding আ and inserting ই, as, কারক, m. কারিকা, f. *a doer*; পালক, m. পালিকা, f. *a nourisher*; লেখক, m. লেখিকা, f. *a writer*; গায়ক, m. গায়িকা, f. *a singer*.

These, together with the following ending in ষ, when alone, are nouns of agency, when joined to another word, adjectives.

Nouns ending originally with ি form their feminines by changing their finals according to the rules of permutation and adding ঈ; as, কর্ত্ত, *a doer*; কর্ত্তা, m. কর্ত্তী, f.; খাত্ত, *a nourisher*; খাত্তী, f. *a nurse*. Nouns ending with ং have in the feminine ংনী; as, পক্ষিন, *a bird*; পক্ষী, m. পক্ষিনী, f.; হস্তিন, *an elephant*; হস্তী, m. হস্তিনী, f.

Nouns ending in তি sometimes change the ত to ত্ত; and those ending with উ and ঊ change those vowels to ব; as, পতি, *a lord or master*, পত্নী, *a lady or mistress*; গুরু, *a teacher*, গুরুরী, *a teacher's wife*.

Words ending with বৎ form the masculine by বান্, and the feminine by বতী; as, ভগবৎ, m. ভগবান্, *a god*; f. ভগবতী, *a goddess*, Durgá.

The following words form the feminine by ংনী:—
 আচার্য্য, *a spiritual teacher*; আৰ্য্য, *an honourable man*; ইন্দ্র, *Indra*; উপাধ্যায়, *an instructor*; ভব, মৃড়, কদু, নর, Shiva; ব্রহ্ম, *Brahma*; মাতুল, *an uncle*; বরুণ, *Neptune*; শূদ্র, *a Shudra*; সূর্য্য, *the sun*; ক্ষত্রিয়, *a Khyatriya*; as, আচার্য্যণী, ইন্দ্রাণী, ভবানী, &c.

The following nouns are irregular in the feminine gender:—নর, *a man* ; নারী, *a woman* ; পুরুষ, *a man*, স্ত্রী, *a woman* ; পিতা, *a father*, মাতা, *a mother* ; (or vulgarly বাপ, m. মা, f. ;) ভ্রাতা, *a brother*, ভগিনী, *a sister*, (or vulgarly ভাই, m. বন or বহিনী, f. ;) যুবা, *a young man*, যুবতী, *a young woman*, রাজা, *a king*, রাজ্ঞী, or commonly রাণী, *a queen* ; শুক, m. শাবী, f. *a parrot*.

SECTION 3.—Of Number.

Nouns of the first and second declensions form their plurals by adding বা, for the nominative, and দিগ্ (ক্), *region, mass*, for the oblique cases, as shown in the declensions, or by adding গণ *a number*, or জাতি *a tribe* or *family*, or দল *a band*, or বর্গ *a class* ; and declining these in the singular number only ; as, শিষ্য, *a scholar*, শিষ্যগণ, *scholars*, শিষ্যগণের, *of scholars*.

Instead of the regular plural ending in বা, এ is sometimes used ; thus, সকলে এই কথা কহিল, *all said this word* ; অনেকে তাহা জানে, *many know that* ; এই কথা লোকে বলে, *people say so*.*

* This anomalous nominative appears originally to have been a locative case, somewhat analogous to the English phrase *between them*, as, *They managed it between them*. So, *They say this among the people*, i. e. *people say this*. Others consider it as an idiom borrowed from the Urdu.—In good Bengálí it is only used in adjectives which indicate a number, when the noun is merely understood, as, সকলে, *all men*, or *all these people*, অনেকে, *many people*. Tolerable authority may however also be adduced in favour of constructions like this, সূত্রধরে ও স্বর্ণকারে কলহ করিল, *the carpenter and the goldsmith quarrelled between them or with each other*.

Nouns of the third declension have no plural form ; but when plurality of idea is necessary to be fully expressed, they add or prefix some word to convey that idea, such as সকল, *all* ; তাবৎ, *the whole, every, all* ; ঘণ্ডল, *a circle* ; সমুদায়, *the whole* ; as, গৃহ সকল, *all the houses* ; তাবৎ বস্তু, *every thing* ; আকাশঘণ্ডল, *the heavens* ; সমুদয় জগৎ or জগৎ সমুদায়, *the whole world*.

When numerical adjectives are added to nouns, the nouns are declined in the singular number only ; as, চার লোক, *four people* ; চার লোকেব, *of four people* : দশ জন, *ten persons* ; দশ জনেতে, *by ten persons* ; বারো আসন, *twelve seats* ; বারো আসনে, *on twelve seats or thrones* ; অনেক লোক, *many people*. This rule is sometimes violated ; yet it is evident that since the adjective fully expresses the number, there can be really no need of the noun's being put in the plural. In fact such a phrase as চার মনুষ্যগণ, would mean *four multitudes of men* ; and চার লোকদিগেব might mean, *of four masses of men*.

In common conversation a number of particles are used, some of which apply to the singular, and others to the plural number of nouns.

খান, টা, ডা, টি, ডি, are applied to nouns in the singular ; as, ঘরখান, *a house* ; বাটীটা, *a house* ; পুত্রডা, *a son* ; so পুত্রটি and পুত্রডি, *a son*, expressive of affection. These are sometimes added to numerical adjectives and consequently plural ; as, দশটা আম, *ten mangoes*. So গোটা তিন এক, *about three*.

খানিক is prefixed to signify a *little* ; and টুকি, শুক্কাব, are added to signify *some* ; as, খানিক দুধ, *a little milk* ; জলটুকি, *a little water* ; চাউল শুক্কাব, *some rice*.

শ্রুতা, শ্রুতি, শ্রুত, শ্রুতিন্, are used with the plural; as, অনেক শ্রুতিন ছালিষা, *many children*.

With the exception of খান, তা, and টি occasionally, none of the above particles are used in good composition.

SECTION 4.—Of Case.

The nominative case is always the same as the word found in the dictionary; as, পুত্র, পিতা. It would be better if the original form of words ending with *ri* and *in* were given in the dictionary, and not the nominative case; thus, পিতৃ (তা), স্বামিন্ (মী), as in Sanscrit.

The inflection of the objective case is omitted in all nouns signifying inanimate things. When an inanimate object is personified, the inflection is used; and when an animate one is of an inferior order, it is sometimes omitted.

Instead of the instrumental case, the simple uninflected noun is often used with some such word as কর্তৃক, *by* (an agent), করণক, *by* (an instrument), দ্বারা, *through* (a medium), or পূর্বক, *by* (lit. *premising*); as, ঈশ্বরকর্তৃক জগৎ সৃষ্ট হইল, *the world was made by God*; আমি লেখনী করণক লেখি, *I write by or with a pen*; তাঁহার অনুগ্রহদ্বারা আমরা সুখী হই, *by his favour we are happy*; বিনাতিপূর্বক প্রার্থনা করি, *I request with humility*. দ্বারা may optionally take the possessive case; as, তদ্বারা or তাহার দ্বারা, *by him or it*.

In like manner participles often supply the place of the instrumental case: thus, to signify *means*, করিয়া *doing*, and দিয়া *giving* or *through*, are used; and to sig-

nify *by* or *through*, দিয়া and হইয়া, *being* or *getting* (*into*), are used ; as, কেমন করিয়া তাহা করিব? *by what means or how shall I do it?* আমি আপন হস্ত দিয়া লেখি, *I write by or with my own hand* ; পথ ত্যাগ করিয়া নগর দিয়া (or হইয়া) গেলেন, *leaving the road he went through the city* ; নদী মধ্য দিয়া গেলেন, *he went through the river*.

The dative case is usually made by কে, like the oblique ; as দাসেরে or দাসকে বেতন দিলেন, *he gave the servant his wages*. The regular form with বে is scarcely ever used except in poetry.

Some regard the termination হইতে as a postposition, and use it with the possessive case ; as, লোকদের হইতে নির্দিষ্ট হইল, *he was reproached by the people*.

The ablative case is sometimes supplied by means of other words, such as কাছে, ঠাই, নিকটে, স্থানে, &c. all meaning *near* ; as, আপন প্রভুব কাছে তাহা পাইলাম, *I obtained it from my master*. Or it may be প্রভুব কাছহইতে, or প্রভুব স্থানে or স্থানহইতে, or প্রভুব নিকটে or নিকটহইতে.

The possessive case is supplied by রূপ, *form*, when the language is not natural but figurative ; as, মৃত্যুরূপ রজ্জ্ব, *the cords of death* ; পবিত্রারূপ পাত্র, *the cup of salvation* ; শোকরূপ অগ্নি, *the fire of distress*. This word রূপ must not be confounded with its cognate স্বরূপ : the former may always be explained by *having* or *assuming the form of* ; as, শোকরূপ অগ্নি, *fire having the form of grief* the latter, স্বরূপ, may always be explained by *being a peculiar form of* ; as অগ্নিস্বরূপ শোক, *grief being a peculiar form of fire* ; তাহার পরামর্শ বিষম্বরূপ হন, *his advice is poison, lit. a peculiar form of poison*.

By some, every noun in the oblique cases of the plural is regarded as a compound of two distinct nouns,

and the first put in the possessive case governed by the following; as, প্রভুরদিগকে, *lords*; 1. c. প্রভুর, *of lords*; দিগকে, *the mass* but this is a clumsy way of expression, particularly in the sixth case, where it makes two possessives come together: it is better to regard the two words as compounded into one, and the last only declined, after the manner of all compound words; as, প্রভুদিগকে, প্রভুদের, &c.

The locative case is often supplied by a postposition governing the noun in the possessive case, or simply compounded with it; as, নগরের মধ্যে or নগরমধ্যে, *in the city*.

The vocative case may be used either with or without an interjection, though the most common form is with one; as, প্রভো or হে প্রভো, *O Lord*.

When two or more nouns are connected by *and*, the termination which indicates the case is usually appended to the last only; as, রাজগণ ও অধ্যক্ষবর্গ ও সামান্য লোকদের সাক্ষাতে, *in the presence of kings and princes and of common people*.

CHAPTER III.

*Of Adjectives, (Guna-báchak.)*SECTION I.—*Of the Gender of Adjectives.*

Adjectives vary in gender, but not in declension, number, or case: if however an adjective is used as a noun, it is then treated as one in all the above particulars; as, বিদ্বান্, *a wise man*; পণ্ডিত, *a learned man*. Sing. N. বিদ্বান্. O. বিদ্বানকে, &c. Plu. বিদ্বানেবা, &c.

The form of the adjective is almost always the same for the masculine and neuter; but differs for the feminine by a change of termination.

The terminations used for the feminine gender are আ and ঙ্গে, উত্তমা, f. উত্তমা, *good*; সুন্দর, f. সুন্দরী, *beautiful*.

The termination আ is employed to form the feminine of most adjectives, and of all past participles; as, অধম, f. অধমা, *low*; কৃশ, f. কৃশা, *lean*; দীর্ঘ, f. দীর্ঘা, *long*; নবীন, f. নবীনা, *new, young*; প্রজ্ঞ, f. প্রজ্ঞা, *wise*; প্রিয়, f. প্রিয়া, *beloved*; দত্ত, f. দত্তা, *given*; প্রাপ্ত, f. প্রাপ্তা, *obtained*; সিদ্ধ, f. সিদ্ধা, *accomplished*.

Words ending in অক, as noticed under the nouns, make the feminine by ইকা; as, পাচক, f. পাচিকা, *cooking*.

The termination ঙ্গে is used in compounds which relate to the body; as, কৃশাঙ্গ, f. কৃশাঙ্গী, *thin*; মৃগনয়ন, f. মৃগনয়নী, *deer-eyed*; বিষোষ্ঠ, f. বিষোষ্ঠী, *red-lipped*; সুকেশ, f. সুকেশী, *having a fine head of hair*.

Words ending in ত্ব form the masculine by ত্বা, and the feminine by ত্বী; as, কর্ত্ত্ব, m. কর্ত্ত্বা, f. কর্ত্ত্বী, *doing*; ছেত্ব,

m. ছেঁচা, f. ছেঁচী, *cutting*; দাতৃ, m. দাতা, f. দাত্রী, *giving*; খাতৃ, m. খাতা, f. খাত্রী, *cherishing*; হত্ব, m. হত্বা, f. হত্বী, *murdering*.

Adjectives ending with ইন্ make the masculine by ঙ্গ, and the feminine by ইনী; as, কারিন্, m. কারী, f. কারিণী, *doing*; দর্শিন্, m. দর্শা, f. দর্শিনী, *seeing*; ধারিন্, m. ধারী, f. ধারিণী, *holding*; নাশিন্, m. নাশী, f. নাশিনী, *destroying*; স্থায়িন্, m. স্থায়ী, f. স্থায়িনী *standing*; সুখিন্, m. সুখী, f. সুখিনী, *happy*.

Adjectives ending in মৎ and বৎ make the masculine by মান্ and বান্, and the feminine by মতী and বতী; as, বুদ্ধিমৎ, m. বুদ্ধিমান্, f. বুদ্ধিমতী, *intelligent*; জ্ঞানবৎ, m. জ্ঞানবান্, f. জ্ঞানবতী, *wise*. In like manner মহৎ makes m. মহান্, f. মহতী, *great*.

SECTION II.—Of the Comparison of Adjectives.

The comparative degree is formed by তর, and the superlative by তম; as, জ্ঞানী, *wise*; জ্ঞানিতর, *wiser*; জ্ঞানিতম, *wisest*. So বিজ্ঞ, *wise*, বিজ্ঞতর, *wiser*; প্রিয়, *beloved*, প্রিয়তর, *more beloved*, প্রিয়তম, *most beloved*.

The above forms তর and তম, however, though regular, are very rarely used for the comparative and superlative degrees: the comparative is most commonly expressed by the positive with a noun in the ablative case; and the superlative by the positive with an additional word prefixed; as, বলবান্, *strong*; আমাহইতে বলবান্, *stronger than I*; অতি or অত্যন্ত বলবান্, *strongest of all, very or exceedingly strong*.

There are few adjectives in Bengálí irregular in the formation of the comparative and superlative; as,

যুবা, *young*; কনিষ্ঠ, *the younger or youngest*.

বৃদ্ধ, *old*; জ্যেষ্ঠ, *the older or elder or oldest*.

প্রশস্ত, *excellent*; শ্রেষ্ঠ, *more excellent or most excellent*.

SECTION III.—Of Numerical Adjectives.

FIRST, CARDINALS.

এক or এক, <i>one</i> .	ত্রেইশ or ত্রয়োবিংশতি, <i>twenty-three</i> .
দুই or দ্বি, <i>two</i> .	চব্বিশ or চতুর্বিংশতি, <i>twenty-four</i> .
তিন or ত্রি, <i>three</i> .	পঁচিশ or পঞ্চবিংশতি, <i>twenty-five</i> .
চার, চারি, or চতুর, <i>four</i> .	ছাষিশ or ষড়্‌বিংশতি, <i>twenty-six</i> .
পাঁচ or পঞ্চ, <i>five</i> .	সাতাইশ or সপ্তবিংশতি, <i>twenty-seven</i> .
ছয় or ষট্, <i>six</i> .	আটাইশ or অষ্টাবিংশতি, <i>twenty-eight</i> .
সাত or সপ্ত, <i>seven</i> .	উনত্রিশ or উনত্রিংশৎ, <i>twenty-nine</i> .
আট or অষ্ট, <i>eight</i> .	ত্রিশ or ত্রিংশৎ, <i>thirty</i> .
নয় or নব, <i>nine</i> .	একত্রিশ or একত্রিংশৎ, <i>thirty-one</i> .
দশ, <i>ten</i> .	বত্রিশ or দ্বাত্রিংশৎ, <i>thirty-two</i> .
এগার or একাদশ, <i>eleven</i> .	চত্বত্রিশ or চত্বত্রিংশৎ, <i>thirty-three</i> .
বারো or দ্বাদশ, <i>twelve</i> .	চৌত্রিশ or চতুত্রিংশৎ, <i>thirty-four</i> .
তেরো or ত্রয়োদশ, <i>thirteen</i> .	পঁয়ত্রিশ or পঞ্চত্রিংশৎ, <i>thirty-five</i> .
চৌদ্দ or চতুর্দশ, <i>fourteen</i> .	ছত্রিশ or ষট্‌ত্রিংশৎ, <i>thirty-six</i> .
পনেরো or পঞ্চদশ, <i>fifteen</i> .	
ষোল or ষোড়শ, <i>sixteen</i> .	
সতের or সপ্তদশ, <i>seventeen</i> .	
আঠার or অষ্টাদশ, <i>eighteen</i> .	
উনিশ or উনবিংশতি, <i>nineteen</i> .	
বিশ or বিংশতি, <i>twenty</i> .	
একুশ or একবিংশতি, <i>twenty-one</i> .	
বাইশ or দ্বাবিংশতি, <i>twenty-two</i> .	

সাঁইত্রিশ or সপ্তত্রিংশ, *thirty-seven.*

আটত্রিশ or অষ্টত্রিংশ, *thirty-eight.*

উনচল্লিশ or উনচত্বারিংশ, *thirty-nine.*

চল্লিশ or চত্বারিংশ, *forty.*

একচল্লিশ or একচত্বারিংশ, *forty-one.*

বিষাল্লিশ or দ্বাচত্বারিংশ, *forty-two.*

তেরাল্লিশ or ত্রিচত্বারিংশ, *forty-three.*

চোয়াল্লিশ or চতুশ্চত্বারিংশ, *forty-four.*

পঁয়তাল্লিশ or পঞ্চচত্বারিংশ, *forty-five.*

ছেচল্লিশ or ষট্চত্বারিংশ, *forty-six.*

সাতচল্লিশ or সপ্তচত্বারিংশ, *forty-seven.*

আটচল্লিশ or অষ্টচত্বারিংশ, *forty-eight.*

উনপঞ্চাশ or উনপঞ্চাশ, *forty-nine.*

পঞ্চাশ or পঞ্চাশ, *fifty.*

একান্ন or একপঞ্চাশ, *fifty-one.*

দ্বান্ন or দ্বিপঞ্চাশ, *fifty-two.*

ত্ৰিপ্পান্ন or ত্রিপঞ্চাশ, *fifty-three.*

চোয়ান্ন or চতুঃপঞ্চাশ, *fifty-four.*

পঞ্চান্ন or পঞ্চপঞ্চাশ, *fifty-five.*

ছাপ্পান্ন or ষট্‌পঞ্চাশ, *fifty-six.*

সাতান্ন or সপ্তপঞ্চাশ, *fifty-seven.*

আটান্ন or অষ্টপঞ্চাশ, *fifty-eight.*

উনষাট্‌ or উনষষ্টি, *fifty-nine.*

ষাট্‌ or ষষ্টি, *sixty.*

একষষ্টি or একষষ্টি, *sixty-one.*

দ্বাষষ্টি or দ্বাষষ্টি, *sixty-two.*

ত্ৰিষষ্টি or ত্রিষষ্টি, *sixty-three.*

চৌষষ্টি or চতুঃষষ্টি, *sixty-four.*

পঁয়ষষ্টি or পঞ্চষষ্টি, *sixty-five.*

ছেষষ্টি or ষট্‌ষষ্টি, *sixty-six.*

সাতষষ্টি or সপ্তষষ্টি, *sixty-seven.*

আটষষ্টি or অষ্টষষ্টি, *sixty-eight.*

উনসত্তর or উনসপ্ততি, *sixty-nine.*

সত্তর or সপ্ততি, *seventy.*

একাত্তর or একসপ্ততি, <i>seventy-one</i> .	সাতাশী or সপ্তাশীতি, <i>eighty-seven</i> .
বাহাত্তর or দ্বিসপ্ততি, <i>seventy-two</i> .	আটাত্তর or অষ্টাশীতি, <i>eighty-eight</i> .
ত্রেহাত্তর or ত্রিসপ্ততি, <i>seventy-three</i> .	উননব্বই or উননবতি, <i>eighty-nine</i> .
চৌহাত্তর or চতুঃসপ্ততি, <i>seventy-four</i> .	নব্বই or নবতি, <i>ninety</i> .
পঁচাত্তর or পঞ্চসপ্ততি, <i>seventy-five</i> .	একানব্বই or একনবতি, <i>ninety-one</i> .
ছৌহাত্তর or ষট্‌সপ্ততি, <i>seventy-six</i> .	বিদ্বানব্বই or দ্বিনবতি, <i>ninety-two</i> .
সাতাত্তর or সপ্তসপ্ততি, <i>seventy-seven</i> .	ত্রিদ্বানব্বই or ত্রিনবতি, <i>ninety-three</i> .
আটাত্তর or অষ্টসপ্ততি, <i>seventy-eight</i> .	চৌদ্বানব্বই or চতুর্নবতি, <i>ninety-four</i> .
উনাশী or উনাশীতি, <i>seventy-nine</i> .	পঁচানব্বই or পঞ্চনবতি, <i>ninety-five</i> .
আশী or অশীতি, <i>eighty</i> .	ছৌদ্বানব্বই or ষট্‌নবতি, <i>ninety-six</i> .
একাত্তর or একাশীতি, <i>eighty-one</i> .	সাতানব্বই or সপ্তনবতি, <i>ninety-seven</i> .
বিদ্বানশী or দ্ব্যাশীতি, <i>eighty-two</i> .	আটানব্বই or অষ্টনবতি, <i>ninety-eight</i> .
ত্রিদ্বানশী or ত্র্যাশীতি, <i>eighty-three</i> .	নিদ্বানব্বই or উনশত, <i>ninety-nine</i> .
চৌদ্বানশী or চতুরশীতি, <i>eighty-four</i> .	শত, <i>a hundred</i> .
পঁচাত্তর or পঞ্চাশীতি, <i>eighty-five</i> .	সহস্র, <i>a thousand</i> .
ছৌদ্বানশী or ষড্‌শীতি, <i>eighty-six</i> .	লক্ষ, <i>a hundred thousand</i> .
	কোটি, <i>ten millions</i> .
	অক্ষৌহিণী, <i>a thousand trillions</i> .

SECOND, ORDINAL.

প্রথম, *first* ; দ্বিতীয়, *second* ; তৃতীয়, *third* ; চতুর্থ, *fourth* ; পঞ্চম, *fifth* ; ষষ্ঠ, *sixth* ; সপ্তম, *seventh* ; অষ্টম, *eighth* . নবম, *ninth* ; দশম, *tenth* .

From *tenth* to *twentieth* they are the same as the cardinals. From twenty they are formed by affixing তম ; as, বিংশতিতম, or বিংশ, *twentieth* ; then একবিংশতিতম, দ্বাবিংশতিতম, &c. ত্রিংশতম or ত্রিংশ, *thirtieth* ; চত্বারিংশতম or চত্বারিংশ, *fortieth* ; পঞ্চাশতম or পঞ্চাশ, *fiftieth* ; ষষ্টিতম, *sixtieth* ; সপ্ততিতম, *seventieth* ; অশীতিতম, *eightieth* ; নবতিতম, *ninetieth* ; শততম, *hundredth* ; সহস্রতম, *thousandth*, &c.

Fractional numbers are expressed thus : সওয়া, *a quarter*, সাড়ে, *a half*, increase the number to which they are prefixed, and পৌনে takes *one quarter* from it ; as, সওয়া তিন, *three and a quarter* ; সাড়ে তিন, *three and a half* ; পৌনে চার, *three and three quarters* ; or *a quarter less than four*. আনা is used for $\frac{1}{16}$; as, তিন আনা, *three sixteenths*, $\frac{3}{16}$.

The other fractional numbers are, পোয়া, *a quarter*, আধা or অর্ধ, *half* ; অর্ধেক, *one half* ; তিন পোয়া, *three quarters* ; দেড়, *one and a half* ; and আড়াই, *two and a half* .

Quantity is expressed by adding গুণ to the cardinals ; as, তিনগুণ, *three times as much* ; চারগুণ, *four times as much*. Times, by adding দা or বাৰ, as, একদা, *once* ; তিনবার *three times* ; বহুদা, *many times*. Distributives, by doubling the number ; as, দুই দুই, *by twos* ; তিন তিন, *by threes*. A doubtful number, by এক ; as, তিন এক, *about three*. Fold, by ধা ; as, দ্বিধা, *twofold* ; ত্রিধা *threefold* ; বহুধা *manifold* .

It is also important to notice the word গণ, which is a noun, meaning *four*, and is construed in that meaning like the English word *a dozen*.

Numbers are expressed by the following signs :

১ ২ ৩ ৪ ৫ ৬ ৭ ৮ ৯ ১০

For arithmetical purposes these figures are used in the same way as the Arabic figures in Europe, as ১৮৪৫, 1845.

When the figure ২ or ৩ is placed after a word, it shews that that word is to be pronounced twice or three times running; as, হায২, há, há, *alas alas* ! যে২, je je, *those which*.

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CHAPTER IV.

Of Pronouns (Sarba-nám.)

Pronouns are of four kinds, the personal, the relative, the interrogative, and the adjective pronouns. •

SECTION I.—*Of the Personal Pronouns.*

The personal pronouns are of two kinds, the honorific, and the inferior or vulgar.

FIRST, HONORIFIC PRONOUNS.

First person, আমি, *I*.

Singular.	Plural.
N. আমি, <i>I</i> .	আমরা, <i>we</i> .
O. আমাকে, <i>me</i> .	আমাদিগকে, <i>us</i> .
I. আমাতে, <i>by me</i> .	আমাদিগেতে, <i>by us</i> .
D. আমাবে, <i>to me</i> .	আমাদিগেবে, <i>to us</i> . [<i>us</i> .
A. আমাহইতে, <i>from me</i> .	আমাদিগ্, or দেব হইতে, <i>from</i>
P. আমার, <i>of me</i> .	আমাদিগের or আমাদের, <i>of us</i> .
L. আমার, আমাতে, <i>in me</i> .	আমাদিগেতে, <i>in us</i> .

Second person, তুমি, *thou*.

Singular.	Plural.
N. তুমি, <i>thou</i> .	তোমরা, <i>you</i> .
O. তোমাকে, <i>thee</i> .	তোমাদিগকে, <i>you</i> .
I. তোমাতে, <i>by thee</i> .	তোমাদিগেতে, <i>by you</i> .
D. তোমাবে, <i>to thee</i> .	তোমাদিগেবে, <i>to you</i> . [<i>you</i> .
A. তোমাহইতে, <i>from thee</i> .	তোমাদিগ্ or দেব হইতে, <i>from</i>
P. তোমার, <i>of thee</i> .	তোমাদিগের or তোমাদের, <i>of you</i> .
L. তোমার, তোমাতে, <i>in thee</i> .	তোমাদিগেতে, <i>in you</i> .

Third person, তিনি, *he, she.*

Singular.

Plural.

N. তিনি, <i>he.</i>	তঁাহারা, <i>they.</i>
O. তঁাহাকে, <i>him.</i>	তঁাহাদিগকে, <i>them.</i>
I. তঁাহাতে, <i>by him.</i>	তঁাহাদিগেতে, <i>by them.</i>
D. তঁাহারে, <i>to him.</i>	তঁাহাদিগেরে, <i>to them.</i>
A. তঁাহাহইতে, <i>from him.</i>	তঁাহাদিগ্ or তঁাহাদের হইতে, <i>from them.</i>
P. তঁাহার, <i>of him.</i>	তঁাহাদিগের or তঁাহাদের, <i>of them.</i>
L. তঁাহাতে, <i>in him.</i>	তঁাহাদিগেতে, <i>in them.</i>

For the plural of these pronouns, সকল, *all*, may be used ; as, আমি সকলের কারণ, *for us all* ; তোমা সকলের কাৰণ, *for you all*. There may also be two or three forms ; as, তাহা সকলের কারণ, তাহাদের সকলের কাৰণ, ও সেই সকলের কারণ, *for them all*.

Third person, আপনি, *self, your honour.*

Singular.

Plural.

N. আপনি, <i>self.</i>	আপনাবা, <i>selves.</i>
O. আপনাকে, <i>self.</i>	আপনাদিগকে, <i>selves.</i>
I. আপনাতে, <i>by self.</i>	আপনাদিগেতে, <i>by selves.</i>
D. আপনাৰে, <i>to self.</i>	আপনাদিগেরে, <i>to selves.</i>
A. আপনাইহইতে, <i>from self.</i>	আপনাদিগ or দেব হইতে, <i>from selves.</i>
P. আপনার, <i>of self.</i>	আপনাদিগের or দেব, <i>of selves.</i>
L. আপনাতে, <i>in self.</i>	আপনাদিগেতে, <i>in selves.</i>

আপনি connected with a personal pronoun, is of the same person as that pronoun ; as, আমি আপনি, *I myself* ; তুমি আপনি, *thou thyself* ; তিনি আপনি, *he himself*. In ordinary conversation আপনি is often used instead of তুমি, but construed as a pronoun of the third person ;

as, 'আপনি তাহাকে উত্তর দিবেন, *your honour will reply to him*. When it is used in this way, its possessive may be আপনকার; objective আপনকাকে; plural nom. আপনকারা, &c. : but this is merely optional, not necessary.

SECONDLY, INFERIOR OR VULGAR PRONOUNS.

It would be well for the first and second of these pronouns, and for the verbs that agree with them, to be expunged from the language; yet as they are frequently used in common conversation, it is necessary to notice them, to enable the student to understand what he will frequently hear. The third often answers a useful purpose in distinguishing between the Creator and the creature, the king and the subject, the master and the servant, the animate and the inanimate.

First person, যুই, *I*.

Singular.	Plural.
N. যুই, <i>I</i> .	মোরা, <i>we</i> .
O. য়োকে, <i>me</i> .	মোদিগকে, <i>us</i> .
I. য়োতে, <i>by me</i> .	মোদিগেতে, <i>by us</i> .
D. য়োরে, <i>to me</i> .	মোদিগেরে, <i>to us</i> .
A. মোহইতে, <i>from me</i> .	মোদিগ্ or দেব হইতে, <i>from us</i> .
P. য়োব, <i>of me</i> .	মোদিগেব or য়োদেব, <i>of us</i> .
L. য়োতে, <i>in me</i> .	মোদিগেতে, <i>in us</i> .

Second person, তুই, *thou*.

This is declined exactly like the former; as, তুই, *thou*;
O. তোকে, *thee*; I. তোতে, *by thee*; D. তোরে, *to thee*, &c.

Third person, সে, *he, she*.

Singular.	Plural.
N. সে, <i>he</i> .	তাহারা, <i>they</i> .
O. তাহাকে, <i>him</i> .	তাহাদিগকে, <i>them</i> .

- I. তাহাতে, *by him.* তাহাদিগেতে, *by them.*
 D. তাহাষে, *to him.* তাহাদিগেৰে, *to them.*
 A. তাহাহইতে, *from him.* তাহাদিগ্‌ ০১ দেৰ হইতে, *from them.*
 P. তাহার, *of him* তাহাদিগের or দেব, *of them.*
 L. তাহার or তাহাতে, *in him.* তাহাদিগেতে, *in them.*

When this pronoun represents an inanimate thing it is thus declined :—

Singular and Plural.

- N. সে, তাহা, *it, they.*
 O. তাহা, *it, they.*
 I. তাহাতে, *by it or them ; thereby.*
 D. তাহাতে, *to it or them.*
 A. তাহাহইতে, *from it or them.*
 P. তাহার, *of it or them.*
 L. তাহার or তাহাতে, *in it or them.*

Sometimes the হা is omitted throughout ; as, তে, তাতে, &c.

SECTION II.—Of the Relative Pronouns.

The relative pronouns are, যিনি, *who*, and যে, *that* or *which* ; and they have for their correlatives the personal pronouns তিনি and সে as before given.

যিনি, *who.*

Singular.

- N. যিনি, *who.*
 O. যঁহাকে, *whom.*
 I. যঁহাতে, *by whom.*
 D. যঁহাৰে, *to whom.*

Plural.

- যঁহারা, *who.*
 যঁহাদিগকে, *whom.*
 যঁহাদিগেতে, *by whom.*
 যঁহাদিগেৰে, *to whom.*

A. যাঁহাহইতে, *from whom*. যাঁহাদিগ্ or দেৱ হইতে, *from whom*.

P. যাঁহাৰ, *of whom*. যাঁহাদেৱ or দিগেৱ, *of whom*.

L. যাহাতে, *in whom*. যাঁহাদিগেতে, *in whom*.

যে, *who*, *that*, or *which*, is declined exactly the same as the above, with the omission of the nasal mark above the যা ; as, N. যে ; O. যাহাকে ; I. যাহাতে, &c.

This has also a neuter form, as, Singular and Plural N. যাহা ; O. যাহা ; I. যাহাতে, &c.

The relative pronouns, as well as the interrogative and demonstrative, may be divided into two classes, viz. those that are used as nouns and are declined, and those that are used as adjectives and are not declined. The latter are always followed by a noun, the former never are. Among the relative pronouns যে is also used as an adjective, *which*. For the plural such adjective pronouns may be repeated ; as, যে যে কৰ্ম্ম আনি কৰি সে সে কৰ্ম্ম প্ৰমাণ দেয়, *the works which I do, give evidence*.

SECTION 3.—Of the Interrogative Pronouns.

কে ? *who* ?

Singular.

Plural.

N. কে, *who* ?

কাঁহাৰা, *who* ?

O. কাঁহাকে, *whom* ?

কাঁহাদিগকে, *whom* ?

I. কাঁহাতে, *by whom* ?

কাঁহাদিগেতে, *by whom* ?

D. কাঁহাৰে, *to whom* ?

কাঁহাদিগেৰে, *to whom* ?

A. কাঁহাহইতে, *from whom* ?

কাঁহাদিগ্ or দেৱ হইতে, *from whom* ?

P. কাঁহাৰ, *of whom* ?

কাঁহাদেৱ or দিগেৱ, *of whom* ?

L. কাঁহাতে, *in whom* ?

কাঁহাদিগেতে, *in whom* ?

This is also used without the nasal mark for an inferior. In common conversation the syllable হা is often dropped throughout the oblique cases of the singular.

কি? *what?*

Singular and Plural.

- N. কি, *what?*
- O. কি, *what?*
- I. কাহাতে, *by what?* কিসেতে, *by what means?*
- D. কাহাতে, *to what?*
- A. কাহাহইতে, or কিহইতে, *from what?*
- P. কাহাব, *of what?* কিসেব, *of what sort?*
- L. কাহাতে, *in what?* কিসেতে, *in what way?*

কোন, which is not declined, is the corresponding adjective pronoun; as, কোন্ স্থানে যাইতেছ? *to which place are you going?*

কি is also used, apparently, as an adjective pronoun, in the sense of *what sort of?* or *what in the shape of?* as, কি কর্ম? *what in the shape of work?*

কি is often employed simply to ask a question; as, আমি প্রতিজ্ঞা করিলে কি তাহা সিদ্ধ করিব না? *having promised shall I not do it?*

SECTION 4.—*Of the Adjective Pronouns.*

The adjective pronouns are of three kinds, possessive, demonstrative, and indefinite.

The Possessive.

The place of a regular possessive pronoun is usually supplied by the possessive case of the personal pronouns; as,

Singular.	Plural.
আমার, <i>my, mine.</i>	আমাদের, <i>our, ours.</i>
তোমার, <i>thy, thine.</i>	তোমাদের, <i>your, yours.</i>
ঐহার, <i>his, her, hers.</i>	ঐহাদের, <i>their, theirs,</i>
আপনার, (<i>my, thy, his, her</i>) <i>own.</i>	আপনাদের, (<i>our, your, their</i>) <i>own.</i>

Instead of the above possessive cases, *আপন, my, thy, his, her, our, your, their, (own,)* is used when reference is made to a preceding agent in the nominative case ; as, আমি আপন ভ্রাতাকে দিলাম, *I gave (it) to my brother ;* তিনি আপন ভ্রাতাকে দিলেন, *he gave it to his brother.* Here, if the possessive of the personal pronoun were used, it would give another sense ; as, তিনি তাহার ভ্রাতাকে দিলেন, would not be that he gave it to his own brother, but to the brother of another person. So ঐহারা আপন ভ্রাতৃগণকে দিলেন, *they gave (it) to their brethren.* When আপন is repeated, it is distributive ; as, ঐহারা আপন ২ ভ্রাতাকে দিলেন, *they gave it each to his brother.* Instead of আপন২, স্ব২ may be used.

In the singular স্ব is only used to form compound words.

মম *my, mine,* and তব, *thy, thine,* are poetical. স্বীয় is used for আপন, when the idea *private, or peculiar, or exclusively possessed,* is to be expressed.

The Demonstrative.

The demonstratives are, ইনি, *this person (near) ;* উনি *that person (in sight) ;* তিনি, *that person (absent) : এ, this (near) ; ও or ঐ, that (in sight) ; সে, that (absent).* তিনি and সে have already been considered as personal pronouns.

ইনি, *this*, Neuter ইহা.

Singular.	Plural.
N. ইনি, <i>this</i> .	ইহারা, <i>these</i> .
O. ইহাকে, <i>this</i> .	ইহাদিগকে, <i>these</i> .
I. ইহাতে, <i>by this</i> .	ইহাদিগেতে, <i>by these</i> .
D. ইহারে, <i>to this</i> .	ইহাদিগেরে, <i>to these</i> .
A. ইহাহইতে, <i>from this</i> .	ইহাদিগ্ or দেহ হইতে, <i>from these</i> .
P. ইহার, <i>of this</i> .	ইহাদিগের or ইহাদেহ, <i>of these</i> .
L. ইহাতে, <i>in this</i> .	ইহাদিগেতে, <i>in these</i> .

In the neuter the (°) is omitted.

উনি, *that*, neuter উহা, is declined in the same manner, only taking উ instead of ই; as, Sing. N. উনি, *that*; O. উহাকে, *that*; I. উহাতে, *by that*. Plu. N. উহারা, *those*; O. উহাদিগকে, *those*; I. উহাদিগেতে, *by those*, &c.

The other demonstratives are adjectives, and therefore undeclinable; as, N. এ জন; O. এ জনকে *this person*; ও or এ পুস্তক, *that book*, সে পত্র *that letter*. The emphatic ই is often added to them; as, এই জন, *this (very) man*; সেই পুস্তক, *that (very) book*.

The Indefinite.

The simple indefinite pronouns are, এক, *one*; উভয়, *both*; অন্য, *other*, কেহ, *any one* or *some one*; কিছু, *anything* or *something*; সকল, *all*; প্রত্যেক, *every one*; অমুক, *such a one*; সর্ব, *all*, প্রতি, *each, every*; কোন, *any* or *some*; বহু, *many*; যত, *as many as*, তত, *so many*; কত, *how many*? এত, *so many*. Of these the first eight are inflected in the singular number; the last eight are uninflected.

The compound pronouns of the indefinite kind are, অনেক, *many*, (literally, *not only one*;) অন্য কেহ, *uno-*

ther ; কোন এক, *some one* ; কোন কেহ, *any one* ; আর কোন, আর কেহ, *some other* ; আর কিছু, *some more* ; আর সকল, *all others* : যে কেহ, *whosoever* ; যে সকল, *whoever, whatever* ; যে কোন, *whoever* ; যে কিছু, *whatever*. These, with the exception of কোন, may be inflected in the singular number, but only in the last member.

কেহ is declined exactly like কে, only the nasal (°) is omitted ; as, O. কাহাকে, &c. But the possessive of কেহ should always be pronounced কাহারো, even when it is written কাহার.

কোন, *some, any*, must be carefully distinguished from কোন্, *which* ² The former has two syllables, the latter only one.



CHAPTER V.

*Of Verbs, (Kriyá.)*SECTION 1.—*General properties of Verbs.*

The form in which the Bengálí verb is always found in the dictionary is that of a verbal noun ; as, কৰণ, *a doing*, rendered in English *to do*; চলন, *a moving*; দেখন, *a seeing*; লেখন, *a writing*.

To verbs belong conjugation, voice, mood, tense, person, gerunds, and participles.

There is but one conjugation of transitive verbs (*sakarmak*), and they are nearly all regular. The same may be said of all intransitives (*akarmak*).

The voices are two, the active (*kartri-báchya*) and the passive (*karma-báchya*).

The moods are three, the indicative, the imperative, and the infinitive. The potential and subjunctive are supplied by the addition of other words.

The tenses are eight; the present (*bartamán*), the present definite (*shuddha-bartamán*), the imperfect (*adyátana*), the imperfect definite (*nishchita-bhút*), the perfect (*shuddha-bhút*), the pluperfect (*chira-bhút*), the aorist (*utya-prabritta-bhút*), and the future (*bha-bhishyat*).

The persons of verbs are three, corresponding with the personal pronouns, I, thou, he, &c. and called *asmad-báchya*, *yushmad-báchya*, and *nám-báchya*.

The singular and plural are the same in Bengálí verbs, and it is the nominative case before them which

alone determines whether they are singular or plural ; as, আমি করি, *I do* ; আমরা করি, *we do* ; তুমি কর, *thou doest* ; তোমরা কর, *you do* ; তিনি করেন, *he does* ; তাঁহারা করেন, *they do*.

The gerund most frequently employed is that like the Latin gerund in *di* (*of doing*) ; and the participles most commonly used are the indefinite active and the perfect passive : besides these there are several other forms of gerunds and participles used occasionally, which will be noticed in the last section of this chapter.

SECTION 2.—Of Auxiliary Verbs.

When one verb is employed to assist in the conjugation of another, it is called an auxiliary : the words used in this manner are, আছি, *I am* ; হওন, *to become* , যাওন, *to go* ; and করণ, *to do*. The first is defective, and has only the present and past tenses ; as,

Present Tense.

1. আমি or আমরা আছি, *I am* or *we are*.
2. তুমি or তোমরা আছ, *thou art* or *you are*.
3. তিনি or তাঁহারা আছেন, *he is* or *they are*.

Imperfect Tense.

1. আমি or আমরা ছিলাম, *I was* or *we were*.
2. তুমি or তোমরা ছিল, *thou wast* or *you were*.
3. তিনি or তাঁহারা ছিলেন, *he was* or *they were*.

The auxiliaries হওন, *to become*, and যাওন, *to go*, are used in the conjugation of the passive voice ; and the auxiliary করণ, *to do*, in the conjugation of compound verbs : for their entire conjugation, therefore, we refer to the fourth and fifth sections of this chapter.

SECTION 3.—*Of the Regular Verb, Active voice.*দেখন, *to see.*

INDICATIVE MOOD.

Present Tense.

1. আমি or আমরা দেখি, *I or we see.*
2. তুমি or তোমরা দেখ, *thou seest or you see.*
3. তিনি or তাঁহারা দেখেন, *he sees or they see.*

Present Definite

1. আমি or আমরা দেখিতেছি, *I am or we are seeing.*
2. তুমি, or তোমরা দেখিতেছ, *thou art or ye are seeing.*
3. তিনি or তাঁহারা দেখিতেছেন, *he is or they are seeing.*

Imperfect Tense.

1. দেখিলাম, *I or we saw.**
2. দেখিলা, *thou sawest or ye saw.*
3. দেখিলেন, *he or they saw.*

Imperfect Definite.

1. দেখিতেছিলাম, *I was or we were seeing.*
2. দেখিতেছিল, *thou wast or ye were seeing.*
3. দেখিতেছিলেন, *he was or they were seeing.*

Perfect Tense.

1. দেখিয়াছি, *I or we saw† (some time ago.)*
2. দেখিয়াছ, *thou sawest or ye saw.*
3. দেখিয়াছেন, *he or they saw.*

Pluperfect Tense.

1. দেখিয়াছিলাম, *I or we had seen.‡*
2. দেখিয়াছিল, *thou hadst or ye had seen.*
3. দেখিয়াছিলেন, *he or they had seen.*

* Or, *have recently seen*† Or, *have seen.*‡ Or, *saw long since.*

Aorist.

1. দেখিতাম, *I or we used to see (or should see.)*
2. দেখিতা, *thou usedst or ye used to see.*
3. দেখিতেন্, *he or they used to see.*

Future.

1. দেখিব, *I or we shall see.*
2. দেখিবা, *thou wilt or ye will see.*
3. দেখিবেন্, *he or they will see.*

IMPERATIVE MOOD.

আমি or আমরা দেখি, *let me or us see.*

তুমি or তোমরা দেখ, দেখহ, or দেখিও, *see thou or ye.*

তিনি, or তাঁহারা দেখুন্, *let him or them see.*

The imperative of the verb আইসন, *to come*, is very frequently used before the first person of the regular imperative mood; as, আইস আমরা দেখি, *come, let us see.*

INFINITIVE MOOD.

দেখিতে, *to see.*

Gerund.

দেখিবার, *of seeing.*

Participles.

দেখিয়া, দেখিলে, *having seen.*

The first of these participles is sometimes contracted thus, দেখি or দেখে or দেখা.

In common conversation the tenses which insert তেছি, &c. are often contracted by dropping the তে with the vowel preceding it; thus, *dekhatechhi* is pronounced *dekhchhi*; *karitechhi* sounds *karchhi*; and *jāitechhi*, *jāchhi*. So *jāchha*, *jāchhe*. But this contraction is

* With যদি, *if*; thus : যদি দেখিতাম, *If I saw, or had seen.*

avoided when persons wish to speak the language carefully or elegantly.

The vowel *আ* in the terminations is often pronounced *এ*, and sometimes even written accordingly; as, দেখিলে, দেখিতে ~~এ~~ *এ* ~~এ~~ *এ*, for দেখিল, দেখিতা, দেখিবা: but this provincialism should be carefully avoided, as it leads to endless confusion.

In like manner conjugate the following verbs :—

উঠন, <i>to rise.</i>	তুলন, <i>to lift up.</i>
উত্তরণ, <i>to arrive at.</i>	তোলন, <i>to weigh or measure.</i>
কহন, <i>to speak.</i>	থাকন, <i>to remain.</i>
কাদন, <i>to cry.</i>	দৌড়ন, <i>to run.</i>
খসন, <i>to loosen.</i>	ধরন, <i>to hold.</i>
খেলন, <i>to play.</i>	নাচন, <i>to dance.</i>
গর্জন, <i>to roar, thunder.</i>	পচন, <i>to rot.</i>
গলন, <i>to melt.</i>	পাকন, <i>to ripen.</i>
গিলন, <i>to swallow.</i>	ফিরণ, <i>to turn.</i>
ঘটন, <i>to happen.</i>	বসন, <i>to sit down.</i>
যুচন, <i>to give way.</i>	বহন, <i>to bear.</i>
চলন, <i>to move.</i>	ভরণ, <i>to fill.</i>
চাহন, <i>to want, wish.</i>	মরণ, <i>to die.</i>
চিনন, <i>to know.</i>	মানন, <i>to mind, regard.</i>
ছাড়ন, <i>to leave.</i>	বাচন, <i>to beg.</i>
জাগন, <i>to keep awake.</i>	লুটন, <i>to plunder.</i>
জিজ্ঞাসন, <i>to ask.</i>	লেখন or লিখন, <i>to write.</i>
ঝুলন, <i>to swing.</i>	শুনন, <i>to hear.</i>

SECTION 4.—Of the Inferior form of the Active voice.

If a person speaks with the greatest humility of himself, or with the greatest contempt of another, he

employs this form ; but it is not found in good composition.

We should have been happy to pass it over entirely ; but to enable the student to understand what he will but too often hear, it seems necessary to give one example.

From these strictures, however, the third person must be exempted, as it is used in all good composition for expressing common facts or events, and will on that ground in future be embodied in the honorific form of conjugation.

INDICATIVE MOOD.

Present Tense.

1. মুই or মোরা দেখি, *I or we see.*
2. তুই or তোরা দেখিস্, *thou seest or ye see.*
3. সে or তাহারা দেখে, *he sees or they see.*

Present Definite.

1. মুহ or মোরা দেখিতেছি, *I or we are seeing.*
2. তুই or তোরা দেখিতেছিস্, *thou or ye are seeing.*
3. সে or তাহারা দেখিতেছে, *he or they are seeing.*

Imperfect Tense.

1. দেখিন্, *I or we saw.*
2. দেখিলি, *thou or ye saw.*
3. দেখিল, দেখিলেক্,* *he or they saw.*

Imperfect Definite.

1. দেখিতেছিন্, *I or we were seeing.*
2. দেখিতেছিলি, *thou or ye were seeing.*
3. দেখিতেছিল, *he or they were seeing.*

Many writers are very partial to this form দেখিলেক্, দেখিবেক্.

Perfect.

1. দেখিয়াছি, *I or we saw (some time ago.)*
2. দেখিয়াছি, *thou or ye saw.*
3. দেখিয়াছে, *he or they saw.*

Pluperfect.

1. দেখিয়াছি, *I or we had seen.*
2. দেখিয়াছিলি, *thou or ye had seen.*
3. দেখিয়াছিল, *he or they had seen.*

Aorist.

1. দেখিতাম, *I or we used to see, or should see.*
2. দেখিতিস্, *thou or ye used to see.*
3. দেখিত, *he or they used to see.*

Future.

1. দেখিব, *I or we shall or will see.*
2. দেখিবি, *thou or ye shall or will see.*
3. দেখিবে or বেক,* *he or they shall or will see.*

IMPERATIVE MOOD.

1. মুই or মোরা দেখি, *let me or us see.*
2. তুই or তোরা দেখ্ or দেখিস্, *see thou or ye.*
3. সে or তাহারা দেখুক, *let him or them see.*

The remainder is the same as in the honorific form.

SECTION 5.—Of the Compound Verb, Active voice.

Instead of using the regular active verbs, the genius of the book language delights rather to use nouns or participles with the auxiliary verb, করণ, *to do*.† Thus,

* Many writers are very partial to this form দেখিলেক, দেখিবেক,

† By taking the last part only, করি, কর, করেন, &c, it may be seen how this word is conjugated.

in the case of the verb *to see*, three forms are common, দেখন, দৃষ্টি করণ, and দর্শন করণ, *to see*. So, নষ্ট করণ, *to destroy*; সহ্য করণ, *to endure*; সৃজন, সৃষ্টি করণ, and সৃষ্ট করণ, *to create*.

INDICATIVE MOOD.

Present Tense.

1. আমি or আমরা দৃষ্টি করি, *I or we see*.
2. তুমি or তোমরা দৃষ্টি কর, *thou or ye see*.
3. তিনি or তাঁহারা দৃষ্টি করেন, *he or they see*.

Third person inferior, করে.

Present Definite.

1. আমি or আমরা দৃষ্টি করিতেছি, *I or we are seeing*.
2. তুমি or তোমরা দৃষ্টি করিতেছ, *thou or ye are seeing*.
3. তিনি or তাঁহারা দৃষ্টি করিতেছেন, *he or they are seeing*.

Inferior, করিতেছে.

Imperfect.

1. দৃষ্টি কবিলাম, *I or we saw*.
2. দৃষ্টি করিলি, *thou or ye saw*.
3. দৃষ্টি করিলেন, *he or they saw*.

Inferior, করিল, লেক্.

Imperfect Definite.

1. দৃষ্টি করিতেছিলাম, *I or we were seeing*.
2. দৃষ্টি করিতেছিলি, *he or ye were seeing*.
3. দৃষ্টি করিতেছিলেন, *he or they were seeing*.

Inferior, করিতেছিল.

Perfect.

1. দৃষ্টি করিয়াছি, *I or we saw*.
2. দৃষ্টি কবিয়াছ, *thou or ye saw*.
3. দৃষ্টি করিয়াছেন, *he or they saw*.

Inferior, করিয়াছে.

Pluperfect.

1. দৃষ্টি করিয়াছিলাম, *I or we had seen.*
 2. দৃষ্টি করিয়াছিস, *thou or ye had seen.*
 3. দৃষ্টি করিয়াছিলেন, *he or they had seen.*
- Inferior, করিয়াছিল.

Aorist.

1. দৃষ্টি করিতাম, *I or we used to see.*
 2. দৃষ্টি করিত, *thou or ye used to see.*
 3. দৃষ্টি করিতেন, *he or they used to see.*
- Inferior, করিত.

Future.

1. দৃষ্টি করিব, *I or we shall see.*
 2. দৃষ্টি করিবে, *thou or ye will see.*
 3. দৃষ্টি করিবেন, *he or they will see.*
- Inferior, করিবে, বেক.

IMPERATIVE MOOD.

1. আমি or আমরা দৃষ্টি করি, *let me or us see.*
 2. তুমি or তোমরা দৃষ্টি কর, কবহ, or করিও, *see thou or ye*
 3. তিনি or তাঁহারা দৃষ্টি করুন, *let him or them see.*
- Inferior, করুক.

আইস, আমরা দৃষ্টি করি, *come, let us see, &c.*

INFINITIVE MOOD.

দৃষ্টি করিতে, *to see.*

Gerund.

দৃষ্টি করিবার, *of seeing.*

Participles.

দৃষ্টি করিয়া, or দৃষ্টি করিলে, *having seen.*

The first one contracted is দৃষ্টি করি, করে, or কর্যা.

Instead of দৃষ্টি the verbal noun দর্শন might have been used throughout.

In like manner conjugate the following verbs :—

অপেক্ষা করণ, <i>to wait for.</i>	ঐধর্য্য করণ, <i>to endure.</i>
অবরোধ করণ, <i>to stop up.</i>	নৃত্য করণ, <i>to dance.</i>
আক্রমণ করণ, <i>to attack.</i>	নিষ্কার করণ, <i>to deliver.</i>
আচ্ছাদন করণ, <i>to cover.</i>	পাঠ করণ, <i>to read.</i>
আনন্দ করণ, <i>to rejoice.</i>	প্রার্থনা করণ, <i>to pray.</i>
ইচ্ছা করণ, <i>to desire.</i>	বর্ণনা করণ, <i>to describe.</i>
উদ্ধার করণ, <i>to deliver.</i>	বাসনা করণ, <i>to like.</i>
কম্পন করণ, <i>to tremble.</i>	ভজনা করণ, <i>to worship.</i>
ক্রন্দন করণ, <i>to cry.</i>	ভাবনা করণ, <i>to think anx-</i>
খেলা করণ, <i>to play.</i>	<i>iously.</i>
গমন করণ, <i>to go.</i>	যত্ন করণ, <i>to endeavour.</i>
ঘর্ষণ করণ, <i>to rub.</i>	যাজ্ঞা করণ, <i>to ask.</i>
চিন্তা করণ, <i>to think.</i>	রোপণ করণ, <i>to sow, plant.</i>
চাষ করণ, <i>to plough.</i>	রাজত্ব করণ, <i>to rule.</i>
চাঁদা করণ, <i>to make a collec-</i>	লেপন করণ, <i>to smear.</i>
<i>tion.</i>	লোপ করণ, <i>to blot out.</i>
ছল করণ, <i>to deceive.</i>	শাস্তি করণ, <i>to correct.</i>
জয় করণ, <i>to conquer.</i>	শান্তি করণ, <i>to comfort.</i>
ভাডনা করণ, <i>to persecute.</i>	সঙ্কোচ করণ, <i>to contract.</i>
ব্রাণ করণ, <i>to save.</i>	সন্ধি করণ, <i>to unite.</i>
দমন করণ, <i>to subdue.</i>	হাস্য করণ, <i>to laugh.</i>
দর্শন করণ, <i>to see.</i>	হিংসা করণ, <i>to injure.</i>

SECTION 6.—Of the Regular Verb, Passive voice.

The passive is formed in two different ways, the one with the Bengálí participle and the auxiliary verb যাওন, *to go*; and the other with the Sanscrit participle and

the auxiliary verb হওন, *to become or be*; as, দেখা যাওন, *to be seen*; দৃষ্ট হওন, *to be seen*. Neither of these forms, however, is much used, except in the third person singular and plural; but the auxiliaries যাওন and হওন are of extensive use, and may be learned by simply omitting the দেখা and দৃষ্ট.

Besides these two regular forms, an irregular form taken from the Hindustání is sometimes used in conversation; as, ব্যাঘ্রেতে মনুষ্য খাইবাছে, *the man was devoured by the tiger, or the tiger devoured the man*. In this example it will be seen that the instrumental তে is used for the Urdu *ne*; but as this is an idiom peculiar to Hindustání and foreign to Bengálí, it ought to be carefully avoided.*

INDICATIVE MOOD.

Present Tense.

1. আমি or আমরা দেখা বাই or দৃষ্ট হই, *I or we are seen*.
2. তুমি or তোমরা দেখা যাও, or দৃষ্ট হও, *thou or ye are seen*.
3. তিনি or তাঁহারা দেখা যান or দৃষ্ট হন, *he or they are seen*.

Inferior form of the auxiliaries in the third person
যায়, হয.

Present Definite.

1. দেখা যাইতেছি or দৃষ্ট হইতেছি, *I or we are being seen*.
2. দেখা যাইতেছ or দৃষ্ট হইতেছ, *thou or ye are being seen*.
3. দেখা যাইতেছেন or দৃষ্ট হইতেছেন, *he or they are^d being seen*.

Inferior, যাইতেছে, হইতেছে.

* See however the note at p. 21.

Imperfect Tense.

1. দেখা গেলাম or দৃষ্ট হইলাম, *I or we were seen.*
2. দেখা গেলা or দৃষ্ট হইলা, *thou or ye were seen.*
3. দেখা গেলেন or দৃষ্ট হইলেন, *he or they were seen.*

Inferior, গেল, হইল.

Imperfect Definite.

1. দেখা যাইতেছিলাম or দৃষ্ট হইতেছিলাম, *I or we were being seen.*
2. দেখা যাইতেছিল or দৃষ্ট হইতেছিল, *thou or ye were being seen.*
3. দেখা যাইতেছিলেন or দৃষ্ট হইতেছিলেন, *he or they were being seen.*

Inferior, যাইতেছিল, হইতেছিল.

Perfect Tense.

1. দেখা গিয়াছি or দৃষ্ট হইয়াছি, *I or we were seen.*
2. দেখা গিয়াছ or দৃষ্ট হইয়াছ, *thou or ye were seen.*
3. দেখা গিয়াছেন or দৃষ্ট হইয়াছেন, *he or they were seen.*

Inferior, গিয়াছে, হইয়াছে.

Pluperfect.

1. দেখা গিয়াছিলাম or দৃষ্ট হইয়াছিলাম, *I or we had been seen.*
2. দেখা গিয়াছিল or দৃষ্ট হইয়াছিল, *thou or ye had been seen.*
3. দেখা গিয়াছিলেন or দৃষ্ট হইয়াছিলেন, *he or they had been seen.*

Inferior, গিয়াছিল, হইয়াছিল.

Aorist.

1. দেখা যাইতাম or দৃষ্ট হইতাম, *I or we used to be seen.*
2. দেখা যাইত or দৃষ্ট হইত, *thou or ye used to be seen.*
3. দেখা যাইতেন or দৃষ্ট হইতেন, *he or they used to be seen.*

Inferior, যাইত, হইত.

Future.

1. দেখা যাইব or দৃষ্ট হইব, *I or we shall be seen.*
 2. দেখা যাইবা, or দৃষ্ট হইবা, *thou or ye will be seen.*
 3. দেখা যাইবেন or দৃষ্ট হইবেন, *he or they will be seen.*
- Inferior, যাইবে, হইবে, or যাইবেক, হইবেক.

IMPERATIVE MOOD.

1. দেখা যাই or দৃষ্ট হই, *let me or us be seen.*
 2. দেখা যাও or দৃষ্ট হও, *be thou or ye seen.*
 3. দেখা যাউন or দৃষ্ট হউন, *let him or them be seen.*
- Inferior, যাউক, হউক.

আইস, আমি or আমরা দেখা যাই or দৃষ্ট হই, *come, let me or us be seen.*

INFINITIVE MOOD.

দেখা যাইতে or দৃষ্ট হইতে, *to be seen.*

Gerund.

দেখা যাইবার or দৃষ্ট হইবার, *of being seen.*

Participles.

দেখা* or দৃষ্ট, *seen.*

দেখা যাইয়া or গিয়া, দৃষ্ট হইবা, }
 দেখা গেলে, দৃষ্ট হইলে, } *being seen.*

It may be remarked here that the most correct use of the Passive with যাওন is not the one given above, but the following:

আমাকে or আমাদেরকে দেখা যায়, *I or we are seen.*

* This is also a verbal noun as well as a past participle ‘*as, তাহাকে দেখা আবশ্যক হয়, the seeing of him is necessary.*

তোমাকে or তোমাদিগকে দেখা যায়, *thou or ye are seen.*

তঁাহাকে or তঁাহাদিগকে দেখা যায়, *he or they are seen.*

The use of this will be most easily understood, if we explain দেখা যায় by, *the seeing goes on or takes place*; আমাকে দেখা যায়, *the seeing me goes on or takes place.*

SECTION 7.—Of the Causal Verb.

The causal verb is formed from the simple one by inserting আ before the last letter of the verb; as, দেখন, *to see*, দেখান, *to make or cause to see, to show*. A vowel preceding the final ন of the original verb is dropped, and ওয়া (pronounced *wá*) inserted in its place; as, দেওন, *to give*; দেওয়ান, *to cause to give*; পাওন, *to get*, পাওয়ান, *to cause to get, to impart to*.

দেখান, *to cause to see or to show.*

INDICATIVE MOOD.

Present Tense.

1. আমি or আমরা দেখাই, *I or we show.*
2. তুমি or তোমরা দেখাও,* *thou or ye show.*
3. তিনি or তঁাহারা দেখান, *he or they show.*

Inferior, দেখায়.*

Present Definite.

1. দেখাইতেছি, *I or we are showing.*
2. দেখাইতেছ, *thou or ye are showing.*
3. দেখাইতেছেন, *he or they are showing.*

Inferior, দেখাইতেছে.

* It is important to notice these forms, দেখাও, and দেখায়, as they occur in all verbs ending in আন, whether they be causals or not.

Imperfect Tense.

1. দেখাইলাম, *I or we showed.*
 2. দেখাইলা, *thou or ye showed.*
 3. দেখাইলেন, *he or they showed.*
- Inferior, দেখাইল.

Imperfect Definite.

1. দেখাইতেছিলাম, *I or we were showing.*
 2. দেখাইতেছিল, *thou or ye were showing.*
 3. দেখাইতেছিলেন, *he or they were showing.*
- Inferior, দেখাইতেছিল.

Perfect Tense.

1. দেখাইয়াছি, *I or we showed.*
 2. দেখাইয়াছ, *thou or ye showed.*
 3. দেখাইয়াছেন, *he or they showed.*
- Inferior, দেখাইয়াছে.

Pluperfect.

1. দেখাইয়াছিলাম, *I or we had showed.*
 2. দেখাইয়াছিল, *thou or ye had showed.*
 3. দেখাইয়াছিলেন, *he or they had showed.*
- Inferior, দেখাইয়াছিল.

Aorist.

1. দেখাইতাম, *I or we used to show, or should show.*
 2. দেখাইত, *thou or ye used to show.*
 3. দেখাইতেন, *he or they used to show.*
- Inferior, দেখাইত.

Future.

1. দেখাইব, *I or we shall show.*
 2. দেখাইবা, *thou or ye will show.*
 3. দেখাইবেন, *he or they will show.*
- Inferior, দেখাইবে.

IMPERATIVE MOOD.

1. দেখাই, *let me or us show.*
 2. দেখাও, *show thou or ye.*
 3. দেখাউন, *let him or them show.*
- Inferior, দেখাউক.
- আইস আমি or আমরা দেখাই, *come let us sho*

INFINITIVE MOOD.

দেখাইতে, *to show or cause to see.*

Gerund.

দেখাইবার, *of showing or causing to see.*

Participles.

দেখাইয়া, দেখাইলে, *having shown or made to see.*

The form used for the perfect passive is দেখান, *shown*. Sometimes the Sanscrit form of the perfect passive is used, but not very frequently; as, দর্শিত, *shown, made to be seen or appear*.

It will be seen from the conjugation of the passive voice that the verbs যাওন and হওন are somewhat irregular. The verb আইসন, *to come*, is also irregular in some tenses, as will be seen from the following :—

INDICATIVE MOOD.

Present.

1. আমি or আমরা আইসি or আসি, *I or we come.*
2. তুমি or তোমরা আইস, *thou or ye come.*
3. তিনি or তাঁহারা আইসেন, *he or they come.*

Inferior, আইসে.

Present Definite.

1. আসিতেছি, *I or we are coming.*
2. আসিতেছ, *thou or ye are coming.*
3. আসিতেছেন, *he or they are coming.*

Inferior, আসিতেছে.

Imperfect.

1. আইলাম or আসিলাম, *I or we came.*
2. আইলা, *thou or ye came.*
3. আইলেন, *he or they came.*

Inferior, আইল.

Imperfect Definite.

1. আসিতেছিলাম, *I or we were coming.*
2. আসিতেছিল, *thou or ye were coming.*
3. আসিতেছিলেন, *he or they were coming.*

Inferior, আসিতেছিল.

Perfect.

1. আসিয়াছি *I or we came.*
2. আসিয়াছ, *thou or ye came.*
3. আসিয়াছেন, *he or they came.*

Inferior, আসিয়াছে.

Pluperfect.

1. আসিয়াছিলাম, *I or we were come.*
2. আসিয়াছিল, *thou or ye were come.*
3. আসিয়াছিলেন, *he or they were come.*

Inferior, আসিয়াছিল.

Aorist.

1. আসিতাম, *I or we used to come.*
2. আসিতা, *thou or ye used to come.*
3. আসিতেন, *he or they used to come.*

Inferior, আসিত.

Future.

1. আসিব, *I or we shall come.*
2. আসিবা, *thou or ye will come.*
3. আসিবেন, *he or they will come.*

Inferior, আসিবে.

IMPERATIVE MOOD.

1. আইনি or আসি *let me or us come.*
2. আইস *come thou or ye.*
3. আইসুন *let him or them come.*

Inferior, আইসুক.

INFINITIVE MOOD.

আসিতে, *to come.*

Gerund.

আসিবার, *of coming.*

Participles. †

আসিয়া, আইলে or আসিলে, *having come.*

The first of these contracted, আসি, আসে, or আসা.

SECTION 8.—*Remarks on the Verbs, Moods,
Tenses, Gerunds, and Participles.*

All verbs are conjugated after the pattern of দেখন, *to see*, which is remarkable both for its simplicity and regularity.

A few remarks on certain verbs that are peculiar in

their use or construction may save the learner some perplexity.

As there are two verbs, *আছি* and *হওন*, signifying *to be*, it is generally difficult to learners to know for a certainty which should be used, or whether they may not be used promiscuously. It is therefore proper to observe, that the former has reference to simple existence at a particular time or place, while the latter properly means *to become*, and is used in the sense of *to turn out*, *to prove one's self*, being generally accompanied by an adjective, participle, &c. ; as, *তিনি এই স্থানে আছেন*, *he is here* ; *তিনি সেই স্থানে ছিলেন*, *he was there* ; *তিনি জ্ঞানবান্ আছেন*, *he is wise* ; i. e. *he has the character of being wise* ; *তিনি জ্ঞানবান হন*, *he is (proves himself) wise* ; *তিনি কৃশ হইলেন*, *he has become thin*.

বটে, *indeed*, is used in the present tense as a verb of *affirmation* or *certainty* ; as, *বটি, বটে, বটেন*, inferior *বটে* ; as, *আমি ভাল বটি*, *I am indeed well* ; *সে এ স্থানে ছিল বটে, কিন্তু এইরূপে নাই*, *he was here indeed (it is true) but is not now* ; *তিনি জ্ঞানবান বটেন*, *he is wise (it must be admitted)* ; or, *he is (truly) wise* ; or, *he is wise (notwithstanding all that may be said to the contrary)*.

নহ, *not*, is used in the present tense as a verb of *negation* ; as, *নহি, নহ* or *নও*, *নহেন* or *নন্*, inferior *নহে*, *নয়* ; as, *আমি নিষ্কাপ নহি*, *I am not sinless* ; *আমি সে জন নহি*, *I am not the person* ; *সে প্রিয় নহে*, *he is not beloved*.

The negation is generally made by *না* ; and when the emphatic *ই* is added to it, it gives the idea of past time to the present tense ; as, *তিনি তাহা অস্বীকার করিলেন না*, *he did not deny it* ; *আমি এমন কথা কখনো শুনি নাই*, *I never heard such a word*. In common conversation, but

not in writing, নিকো is used for নাই ; as, আমি করি নিকো, *I did not do it.*

নাই, when not preceded by another verb, always refers to the present ; as, আমার কাছে কিছুই খাদ্য সামগ্রী নাই, *I have no victuals by me ; lit. there is not anything eatable with me.* This word নাই may be distinguished from নহে and নয়, by remembering that নাই properly means *does not exist, or is not to be found or obtained ;* whilst নহে or নয় simply means *is not.*

The necessity of an act is expressed by the accusative before the infinitive, followed by the verb *to be*, in the third person singular ; as,—

Present.

আমাকে যাইতে হয়, *it is necessary for me to go.*

তোমাকে যাইতে হয়, *it is necessary for you to go.*

তাহাকে যাইতে হয়, *it is necessary for him to go.*

Past.

আমাকে যাইতে হইল, *it was necessary for me to go.*

তোমাকে যাইতে হইল, *it was necessary for you to go.*

তাহাকে যাইতে হইল, *it was necessary for him to go.*

Future.

আমাকে যাইতে হইবে, *it will be necessary for me to go.*

তোমাকে যাইতে হইবে, *it will be necessary for you to go.*

তাহাকে যাইতে হইবে, *it will be necessary for him to go.*

The same idea with certain modifications may be expressed by the possessive case and verbal noun with কর্তব্য, *that should be done ;* or উচিত, *morally obligatory ;* or প্রয়োজন, *required by circumstances ;* আবশ্যক, *required by necessity ;* as, আমার যাওয়া কর্তব্য হয়, *it is necessary for me to go ;* তোমার যাওয়া উচিত হয়, *it is necessary or*

proper for you to go; তাহার যাওয়া প্রয়োজন হয়, *it is necessary for him, or he has occasion, to go*. It may be negatively expressed by নাই with the infinitive; as, আমাকে যাইতে নাই, *I need not go*.

For the different kinds of compound verbs, which are all conjugated like the simple ones, see the closing section of the eighth chapter.

The moods are used much in the same manner as in English.

The indicative simply declares a fact, or asks a question; as, আমি দেখি, *I see*; তুমি দেখ না? *do you not see?* In the latter case কি is usually added; as, তুমি কি দেখেছ? *do you see?*

The imperative mood is confined in its application chiefly to the second* and third persons; the first is rarely used, except when preceded by আইস, *come*.

The infinitive mood is used to express the sense of the verb in a general or unlimited way; as, তিনি এই কর্ম করিতে প্রস্তুত হইলেন, *he was ready to do this thing*. Sometimes it expresses an object or intention; as, তিনি তাহাকে এই কর্ম করিতে পাঠাইলেন, *he sent him to do this thing*.

The potential mood present and imperfect is expressed by the infinitive with the verb পারণ, *to be able*; as, আমি দেখিতে পারি, *I am able to see, or can see*; তুমি দেখিতে পারিলা, *you were able to see, or could see*; তিনি দেখিতে পারিবেন, *he will be able to see, or should see*. The potential perfect and pluperfect is expressed by the participle and the verb থাকন, *to remain*, in the future; as, তিনি কি এ কথা শুনিয়াছেন? শুনিয়া থাকিবেন, *has*

* দেখ and দেখিও differ a little দেখ refers to the present occasion only, দেখিও is of general or permanent application.

he heard this account ? he may have heard it ; এত দিনে তাহার পীড়ার উপশম হইয়া থাকিবে, *after so long a time the disease must have abated ;* অনুমান করি আমার কথা তুমি বুঝিয়া থাকিবা, *I fancy you must have understood me.*

The subjunctive differs nothing from the indicative, but is simply preceded by the word যদি, *if*, and followed by তবে, *then* ; as, যদি আমি দেখি, তবে, or আমি যদি দেখি, তবে, *if I see or should see, then ;* তুমি যদি দেখিতা, তবে, *if you had seen, then.*

The tenses used for the subjunctive are, the present followed by তবে with the future ; and the aorist followed by তবে with the aorist ; as, সে যদি পাপ করে, তবে তাহার দণ্ড হইবে, *if he sin, he will be punished ;* আমি যদি তোমাকে কহিতাম, তবে তুমি বিশ্বাস করিতা না, *if I had told you, you would not have believed.* যদি with the aorist always implies that the supposition is the reverse of the fact. Thus, by saying যদি যাইতাম, *if I went (or had gone)*, the speaker shows at once that he does not (or did not) go. Whenever the supposition is one that may be realized, যদি must be followed by the present ; as, যদি আমি কহি, *if I say or should say.* When *if*, in English, is followed by the perfect tense, it is in Bengali expressed by the participle with the present of থাকন, *to remain* ; as, যদি আমি কহিয়া থাকি, *if I have said.*

If যদি is used with any other tenses, it does not convey the idea of doubt or contingency ; as, যদি তোমরা সেই কর্ম করিবা, তবে তাহা শীঘ্র কর, *since (not if) you will do that thing, do it quickly.*

The tenses, like the moods, are for the most part simple in their application.

The present tense is used for general statements, and has no definite reference to any particular time; as, তিনি পাঠ করেন, *he reads*; তাহারা শ্রম করে, *they labour*; পক্ষিরা উড়ে, *birds fly*.

In familiar conversation and vivid description it is sometimes used in a past sense; as, আপনি যে পত্র লিখেন, তাহার ভাব বুঝিলাম না, *I did not understand the meaning of the letter you wrote*; কল্য আমি ভোজন করি, এমন সময়ে পীড়িত হইলাম, *I became sick just at the time I was dining yesterday*. It is also sometimes used in the sense of the future; as, তুমি কি বাটী যাইবা? *will you go home?* আমি যাই, *I go*, i. e. *will go*.

The present definite is used to express a present act or event which is not yet completed; as, আমি লিখিতেছি, *I am (now) writing*; তিনি পাঠ করিতেছেন, *he is (now) reading*. This is as much as if the speaker had added. *I have not yet done writing or reading*.

The imperfect tense is used to express time past, when referring to an event or act which is spoken of as being only *one in a series or narrative*. By using this tense the speaker indicates either that he will immediately tell what came next, or that he supposes his hearer to know what followed. It is therefore used in narratives; as, তিনি তাহাকে এই কথা জিজ্ঞাসা করিলেন, *he asked him this question*; সে তাঁহাকে এই উত্তর দিল, *he gave him this answer*.

It is also frequently used to denote an event which has happened *just now* or *very recently*, and sometimes even one which is expected to happen the *next moment*; and then it corresponds with the perfect, the present, and sometimes even with the future in Eng-

lish. Examples : আমি আহার করিলাম, *I have taken my food, just now* ; গমন করিবার সময় হইল, *it is time to go* ; আমি এই পত্র লিখিলাম, *I write this letter* ; এখন আমি তোমার কথাই অভিপ্রায় বুঝিলাম, *now I understand you* ; আমি চলিলাম, *I am off, or on the point of going* ; ঐ মানুষ জলেতে পড়িল, *that man will be tumbling into the water*.

The imperfect definite represents the action or event as remaining unfinished at a certain time past ; as, তিনি আমাকে আঘাত করিতেছিলেন, ঐতিমধ্যে তুমি উপস্থিত হইলা, *you came up just at the time he was striking me*.

The perfect represents an action as completely belonging to the past, without, however, having been neutralized by any subsequent event ; as, আমি তাহাকে সেই কথা কহিয়াছি, *I told him that affair* ; তাহা তোমরা শুনিয়াছ, *that you have heard*. The perfect is sometimes used like the perfect in English ; but sometimes it denotes an event which took place, *some time ago* ; as, এমন কথা হইয়াছে, *such a report has spread abroad, or has become (common)* ; তুমি কি ভোজন করিয়াছ ? *have you dined ?* ভোজন করিয়াছি, *I have*, that is some time ago. This differs from the imperfect, তুমি কি খাইলা ? *have you dined ?* খাইলাম, *I have*, just now. The perfect and pluperfect are compounded of the indefinite participle and the auxiliary verb ; as, করিয়া + আছি = কবিয়াছি ; করিয়া + ছিলাম = করিয়াছিলাম.

The pluperfect represents the action as prior to some other point of time, usually specified in the sentence ; as, তিনি দূর দেশহইতে আসিয়াছিলেন, কিন্তু লোকেরা তাঁহাকে গৃহ্য করিতে প্রস্তুত হইল না, *he had come from a foreign country, but the people were not prepared to receive him*.

The pluperfect is sometimes used when no other

point of time is specified ; in these cases it shows, either that the event took place in ancient times, or that it has now lost its importance ; as প্রাচীনেরা এই কথা কহিয়াছিলেন, *this was the saying of the ancients* ; তাহার বড় দুঃখ হইয়াছিল, *he had great trouble*.

[As the difference between the imperfect, perfect, and pluperfect, presents not a few difficulties, the following remarks may not be unacceptable to the learner :—

1. They differ as *measures of the distance of time*. The imperfect states what has happened *just now*, or *a little while ago* - the perfect that which has happened *some time ago*, the pluperfect that which has happened *long ago*.

2. They differ as to *the objects to which they direct attention*. The imperfect directs attention not so much to the act or event itself, as to its *attendant circumstances*, such as *time, place, manner, rapidity, recency, or to that which followed next*. The perfect directs attention to the fact itself, as being either important or historically true. The pluperfect directs attention to the circumstance that the fact is of an *old date, or no longer of any great interest or importance*.

3. They differ also in this, that in connected narratives the imperfect and pluperfect alone are used, the imperfect being the leading tense. The perfect occurs chiefly in conversations and argumentative discourses

It may not be uninteresting to adduce a few examples :—

তিনি নৌকাতে আইলেন, *he came by boat*. Either this sentence is a fragment of a narrative, or else attention is directed to the mode of conveyance, he came by boat, not by land

তিনি নৌকাতে আসিয়াছেন, *he came by boat* Here attention is directed to the fact of his having come, as one that admits of no doubt, or that is important to the hearer.

তিনি নৌকাতে আসিয়াছিলেন, *he came by boat*. This im-

plies either that his having come is an old story, or no longer of any great importance, or else that he subsequently exchanged the boat for some other conveyance or place of abode.

কল্য আমি সে স্থানে গেলাম, *I went there yesterday*. Here attention is directed to the place or the time, but not mainly to the act itself.

কল্য আমি সে স্থানে গিয়াছি, *I did go there yesterday*. Yesterday being so near the present time, this phrase would not be used, except to call attention to the fact that I went, as being either important or unquestionably true.

কল্য আমি সে স্থানে গিয়াছিলাম, *I went there yesterday*. This at once implies that my going there yesterday was only introductory to, or has since been followed by, some other event of greater importance or interest.

তিনি তাহাকে এই কথা জিজ্ঞাসা করিলেন, *he asked him this question*. Here the tense shows that a narrative is being given.

গমন করিবার সময় হইল, *it is time to go*. This indicates, that a little earlier might have been too early, and that a little later might be too late. হইয়াছে would not imply either.

আমি এই পত্র লিখিলাম, *I write this letter*. Here the writer fancies himself talking to his correspondent when opening the letter, and saying to him, *I wrote this letter*.

এখন আমি তোমার কথার অভিপ্রায় বুঝিলাম, *now I understand you*. The exact idea is, *now I have caught the meaning of your words*.

আমি চলিলাম, *I am going*. Here the speaker fancies himself walking off already, and turning round to tell the hearer, *I am gone*.

ঐ মানুষ জলেতে পড়িল, *that man will be tumbling into the water*. Here the speaker is so excited that he anticipates what he expects to see the next minute. This idiom is very rare.

আমি তাহাকে সেই কথা কহিয়াছি, *I told him that affair*.

Here the speaker supposes that his telling may be of some importance to the hearer, or else that the fact should not be doubted. So তাহা তোমরা শুনিসাহ।

এমন কথা হইয়াছে, *such a report has spread abroad*. Here the report is important to the hearer, or else its having spread has been doubted.

প্রাচীনেরা এই কথা কহিয়াছিলেন, *the ancients said this*. Here the tense indicates that it was very long ago.

তাহার বড় দুঃখ হইয়াছিল, *he had great trouble*. This is either a mere incidental remark, or else it implies that the hearer knows that the trouble has since ceased, or lost its importance.

Although it is hoped that these illustrations will facilitate the apprehension of the difference between these tenses, yet practice will be found to be the best guide.

We only add one important remark more; viz. that the *consequences* of an event stated in the pluperfect, are supposed to be completely past, and those of an event in the perfect are supposed to have continued ever since, those of an event in the imperfect are supposed to follow it immediately, and therefore not to continue long, they may be past or present or future.

As an illustration of the three ways of expressing the present tense, we subjoin the following examples: আপনি যাহা বলিলেন, তাহা আমি বুঝিলাম, *I understand what you say*, literally, I have understood what you have just said. আপনি যাহা বলেন, তাহা আমি জানি, *I know what you say*, i. e. what you are apt to say or in the habit of saying. আপনি যাহা বলিতেছেন, তাহা আমি বুঝিতেছি, *I understand what you say*; i. e. my comprehension keeps pace with your words.]

The aorist is employed to represent the frequency of any action, i. e. to signify what has been the usual

course, custom or habit of the agent ; as তিনি বালককালে ভালরূপে বিদ্যাভ্যাস করিতেন, *he was accustomed to pay great attention to study in his youth* ; তিনি সেই সময়ে দিনে২ আমার নিকটে আসিতেন, *at that time he used to come to me daily*.

It is also used much like the French conditional mood, in which case it should always, in English, be translated by the subjunctive mood and pluperfect tense ; as, আমি যাইতাম, কিন্তু অবকাশ পাইলাম না, *I would have gone, but had not time*.

The future tense represents what is yet to come ; it may be used definitely or indefinitely as to future time, and admits of no distinction for *shall* and *will* ; as, তিনি এই স্থানে আসিবেন, *he will come hither* ; কল্য সূর্য্যের উদয় হইবে, *the sun will rise to-morrow* ; আমরা প্রস্তুত হইব, *we shall be ready*.

In respectful language the future is used for the imperative ; as, মহাশয় অনুগ্রহ করিয়া আমাকে এক পুস্তক দিবেন, *be kind enough, sir, to give me a book*. In predictions it is used in the same manner ; as, তাহার বাটী শূন্য হইবে, *his house shall be desolate, or let his house be desolate*.

The gerunds are formed from verbal nouns, দেখিবা, দেখা, or দেখন্, *a seeing* these may be used in the possessive or instrumental or locative case ; as, দেখিবার, দেখার, দেখানের, *of seeing* ; দেখিবাতে, দেখাতে, দেখনেতে, *by or in seeing*. দেখাতে most commonly means, *in consequence of having seen, or because of (his) having seen*.

The first form of the verbal noun (দেখিবা) is never used in its simple state as a nominative ; but the possessive case of it, as given in the paradigms of the verbs, is the one most commonly employed as a gerund.

This gerund being treated as a noun in the possessive case, is sometimes followed by another noun, and sometimes by a postposition ; as, বীজ রপিবাব কাল, *the time of sowing* ; দেখিবাব কারণ, or জন্যে, or নিমিত্তে, *for the sake of seeing*.

The participles in the Bengálí language allude generally either to present or past time.

The infinitive mood is used as a participle, not only in the formation of two tenses of the verb ; as, দেখিতে + আছি = দেখিতেছি, *I am seeing* ; দেখিতে + ছিলাম = দেখিতেছিলাম, *I was seeing* ; but also to express time absolutely ; as, দিন থাকিতে কর্ম কর, *work while it is day*.

To express the continuance or repetition of an act, the above form is repeated ; as, সে যাত্রা করিতে শেষে গৃহে উপস্থিত হইল, *he continuing his journey at last arrived at home* ; সে চিন্তা করিতে বৃদ্ধ হইল, *he continuing to have cares grew old*, i. e. *grew old by anxiety*.

A few of the Sanscrit present participles,* active, middle, and passive, are used in Bengálí ; as, active,

* The present participle in অত, as করত, *doing*, is to be regarded as a corruption of the Sanscrit present participle ending in অৎ ; as, জী, *to live* ; জীবৎ, *living* By whom the corruption was introduced is uncertain, but it is not found in the earliest poetical writings in Bengálí.

The form করত, &c., is as abhorrent to the genius of the Bengálí language, as it is contrary to the Sanscrit. In the Sanscrit it is কুর্ষৎ, *doing*, and the Bengálí scarcely ever admits a final *a*, as *karata*, at the end of a word, except it be a Sanscrit past participle, or a word ending with a double consonant. Any one who wishes to be satisfied that it is a corruption contrary to the genius of the Bengálí language has only to

জীবৎ, *living* ; জাগৃৎ, *awaking* ; সৎ, *being good* . middle, বর্দ্ধমান, *increasing* ; শয়ান, *lying down* . passive, ক্রিয়মান, *being done* ; নীয়মান, *being taken* ; কথ্যমান, *being spoken* .

In a few instances too the present participle of the frequentative or intensitive form of the verb is used ; as, জাজ্বল্যমান, *burning brightly* ; দেদীপ্যমান, *shining brightly* .

The adjectival participles formed by য়, অনীয়, and ভব্য, are employed to express the *necessity, capability, or fitness*, of the thing ; as, অনুমের, *that must be inferred* ; করণীয়, *that is capable of being done* ; দণ্ডনীয়, *that is deserving of being punished* ; কর্তব্য, *that ought to be done* ; বক্তব্য, *that should be spoken* .

The indefinite participle in ইয়া serves to connect all the members of a sentence having the same agent, and so supersedes the use of copulative conjunctions ; as, তাঁহাকে দেখিয়া চরণে পড়িয়া উচ্চৈঃস্বরে কহিল, *seeing him and falling at his feet, he cried with a loud voice* ; পরে কোন উপায় না পাইয়া অতি কাতর হইয়া রোদন করিতে ফিরিয়া আসিয়া গৃহে প্রবেশ করিল, *afterwards, having obtained no redress, and being sadly distressed, he returned, weeping as he went, and entered into his house* .

apply it to verbs in general, and say দেখত, ডাকত, যাওত, শুনত, বেচত, মানত, &c. He will soon perceive that there is some great defect either in his language or in the understanding of his hearers. The grammarians that have admitted this form have not ventured to apply it to more than one or two verbs, which shews that it is a corruption, and as such it ought to be avoided by those who wish to attain a pure style. It is to be regretted that in the case of two verbs, করণ and হওন, this barbarous participle should be extensively used by the writers of newspapers.

It is denominated indefinite, because it may be followed by, and in point of time relatively agree with, a verb in the present, past, or future tense; as, সে গিয়া দেখে, *he goes and sees*; সে গিয়া দেখিল, *he went and saw*; সে গিয়া দেখিবে, *he will go and see*.

It is sometimes connected with the infinitive mood, and stands in the place of an infinitive; as, রাজা তাহাকে ধরিয়া আনিতে আজ্ঞা দিলেন, *the king ordered them to seize and bring him* · so that ধরিয়া আনিতে is equivalent to ধরিতে ও আনিতে. This is not an anomalous but the regular use of the participle, for it always agrees with the verb that follows next: hence, as ধরিয়া আনিলেন is equivalent to ধরিলেন ও আনিলেন, so ধরিয়া আনিতে is equivalent to ধরিতে ও আনিতে.

Exactly in the same way it is often combined with the participle in লে, to prevent its too frequent repetition. In such cases the participle in ইয়া is used in the former parts of the sentence and that in লে at the close; as, আমি সে স্থানে গিয়া তাহাকে সম্বাদ দিয়া আইলে পর সে গমন করিল, *after I had gone thither, given him the information, and returned, he departed*.

The indefinite or adverbial participle in লে may have the same agent as the verb that follows, or a different one. The latter is most commonly the case; as, মিথ্যা কথা कहিলে তোমার কি ফল হইবে? *what good will you get by lying?* তিনি আইলে আমি যাইব, *when he comes, I will go*. In the former case it is usually put before the nominative case, and almost always indicates an uncertain contingency; as, বিদায় পাইলে আমি আসিব, *if or when I get leave, I will come*: but আমি বিদায় লইয়া আসিব means, *I will take leave and come*. Sometimes

পর or পরে must be supplied; as, আহাব করিলে (পর) আমি যাইব, *I will go after I have eaten*: but আমি আহাব করিয়া যাইব means, *I will eat and go*.

Where *if* and *when* are used in English, this participle in লে is commonly used in Bengálí; as, তিনি আমার বাঞ্ছা সিদ্ধ করিলে আমি কৃতার্থ হইব, *if he grants me my desire, I shall be satisfied*; সে আপন হস্ত বিস্তার করিলে সেই হস্ত সুস্থ হইল, *when he stretched out his hand, it was made whole or well*.

If the conjunction ও is added to this participle, it gives the idea of *although*, and is equivalent to having যদিপি, *though*, at the beginning of the sentence, followed by তথাপি, *yet*, in the latter part; as, সে ভোজন করিলেও তৃপ্ত হয় না, or যদিপি সে ভোজন করে, তথাপি তৃপ্ত হয় না, *though he eat, he is not satisfied*.

The postpositions পর or পরে may optionally be added to this participle; as, ধন গেলে (পর) মনুষ্যদের দুঃখ হয়, *when property is lost, men are in trouble*.

It is sometimes, particularly in conversation, used to express option or choice; as, দেখিলে দেখিতে পারে, *he can see if he chooses*, or, *if he would look, he might see*.

The perfect passive or intransitive participle ending with ত is derived entirely from the Sanscrit, and is used as in that language, or as the past or passive participles of verbs in English and other languages; as, সে পতিত হইবা উঠিতে পারে না, *he being fallen is not able to rise*; সে পরাস্ত হইবা পলায়ন করিল, *he having been defeated fled*. It is often used instead of a noun with the verb *to do*; as, চোর তাহাকে হত করিল, or, চোর তাহাকে হত্যা করিল, *the thief killed him*.

This perfect participle, derived from the Sanscrit, being used so extensively in the Bengálí, it is necessary in this place to explain how it is formed.*

If the Sanscrit root ends with a vowel, ত is simply added to it for the past participle ; as, খ্যা খ্যাত, *renowned* ; নী নীত, *taken* ; ভী ভীত, *afraid* ; শ্র শ্রত, *heard* ; কৃ কৃত, *done*.

If the root ends with a consonant, ই is inserted and ত added ; as, গঠ গঠিত, *formed* ; গণ গণিত, *counted* ; চল চলিত, *moved* ; জন জনিত, *produced* ; দৃপ্ দৃপিত, *inflated with pride* ; ধ্বন ধ্বনিত, *sounded* ; আনন্দ্ আনন্দিত, *delighted* , পত্ পতিত, *fallen* ; ফল ফলিত, *filled with fruit* ; বৃদ্ধ বৃদ্ধিত, *increased* ; মুহ্ মোহিত, *infatuated* ; সিব সেবিত, *served*.

In many cases the ত is united immediately with the root, and for this rules are given in the Sanscrit grammar ; but as the enumeration of them here would be tedious, we shall give a list of the participles thus formed that are used in Bengálí.

Roots	Past participles	Roots.	Past Participles.
অদ্	অন্ন, <i>eaten, food</i> .	কৃষ্	কৃষ্ট, <i>ploughed</i> .
অদ	আর্হ, <i>paired</i> .	—	আকৃষ্ট, <i>drawn</i> .
আপ্	আপ্ত, প্রাপ্ত, <i>obtained</i> .	কু	কৌর্গ, <i>scattered</i> .
—	ব্যাপ্ত, <i>diffused</i> .	—	সকৌর্গ, <i>confined</i> .
ঋ	ঋণ, <i>owed, a debt</i> .	ক্রম	ক্রান্ত, <i>gone, past</i> .
কৃষ্	কৃষ্ট, <i>distressed</i> .	—	পরাক্রান্ত, <i>excelling in</i>
কৃপ	কৃপ্ত, <i>explained</i> .		<i>power</i> .

* The following remarks, to be fully appreciated, require some knowledge of Sanscrit, and may therefore be passed over by the learner, till he feels himself a little more advanced in Bengálí.

Roots.	Past participles.	Roots.	Past participles
ক্রূধ্	ক্রূহ, <i>angry.</i>	তপ্	তপ্ত, উত্তপ্ত, <i>heated.</i>
ক্রম্	ক্রান্ত, <i>weary.</i>	তুষ্	তুষ্ট, সন্তুষ্ট, <i>pleased.</i>
ক্লিশ্	ক্লিষ্ট <i>distressed.</i>	তৃপ্	তৃপ্ত, <i>satisfied.</i>
ক্লম্	ক্লান্ত, <i>made patient.</i>	ত্	তীর্ণ, <i>passed over.</i>
ক্লি	ক্লীণ, <i>wasted.</i>	—	অবতীর্ণ, <i>incarnate.</i>
ক্লিপ্	ক্লিপ্ত, <i>thrown.</i>	তাজ্	তাজ, <i>forsaken, left.</i>
কুদ্	কুপ্ত, <i>pounded.</i>	তৈ	ভ্রাত, <i>saved.</i>
কৃধ্	কৃক, কৃষিত, <i>become hungry.</i>	অহ্	তুর্গ, অহিত, <i>hastened.</i>
কুভ্	কুরু, <i>agitated.</i>	দংশ্	দষ্ট, সংদষ্ট, <i>bitten.</i>
খন্	খাত, <i>dug, a pit.</i>	দম্	দান্ত, <i>tamed.</i>
খিন্	খিন্ন, <i>distressed.</i>	দহ্	দগ্ধ, <i>burnt.</i>
—	খিন্যমান, <i>id.</i>	দা	দত্ত, <i>given.</i>
গম্	গত, <i>gone.</i>	—	আদত্ত, <i>received.</i>
—	আগত, <i>come.</i>	দিশ্	দিষ্ট, আদিষ্ট, <i>instructed.</i>
গুপ্	গুপ্ত, <i>hid, kept safe.</i>	—	উপদিষ্ট, <i>taught.</i>
গুহ্	গুহ, <i>hidden.</i>	দী	দীন, <i>impoverished.</i>
গুম্	গুম্ব, <i>seized.</i>	দীপ্	দীপ্ত, <i>enlightened.</i>
গৈ	গীত, <i>sung.</i>	দৃষ্	দুষ্ট, <i>corrupted.</i>
ঘ্রা	ঘ্রাণ, <i>smell.</i>	দুহ্	দুগ্ধ, <i>milked.</i>
—	আঘ্রাত, <i>smelled.</i>	দৃশ্	দৃষ্ট, <i>seen.</i>
চিৎ	চিহ্ন, <i>perceived, mind.</i>	দৃঢ়্	দৃঢ়, <i>made firm.</i>
চূব্	চূর্ণ <i>pounded, powder.</i>	দৃ	দীর্ণ, বিদীর্ণ, <i>torn.</i>
ছিন্	ছিন্ন, <i>cut.</i>	ধা	হিত, <i>had, held; good.</i>
জন্	জাত, <i>born.</i>	ধৃ	ধৃত, অবধৃত, <i>shaken off.</i>
জ্	জীর্ণ, <i>grown old, digested.</i>	ধৃষ্	ধৃষ্ট, <i>become arrogant.</i>
—	নত, <i>bowed down.</i>	পচ্	পক্ক, <i>cooked, ripe.</i>
—	উন্নত, <i>exalted.</i>	পদ্	পন্ন, সম্পন্ন, <i>gone, effected.</i>
গশ্	নষ্ট, বিনষ্ট, <i>destroyed.</i>	—	উৎপন্ন, <i>produced.</i>
		পা	পীত, <i>drunk.</i>

Roots.	Past participles.	Roots.	Past participles.
পিষ্	পিষ্ঠ, <i>ground.</i>	রঞ্জ	রঞ্জ, <i>coloured, blood.</i>
পুষ্	পুষ্ট, <i>nourished.</i>	রম্	রত, <i>devoted to.</i>
পূ	পূত, <i>purified.</i>	রিচ্	রিক্ত, <i>separated, empty.</i>
পূর্	পূর্ণ, <i>filled.</i>	বজ্	বঙ্গ, <i>broken.</i>
প্যায়্	পীন, <i>grown fat.</i>	রুধ্	রুদ্ধ, <i>obstructed.</i>
প্রচ্ছ	পৃষ্ঠ, <i>asked.</i>	রুষ্	রুষ্ট, <i>angry.</i>
ফুল্ল	ফুল্ল, <i>blown, expanded.</i>	রুহ্	রুঢ়, আকঢ়, <i>mounted.</i>
বন্ধ	বন্ধ, <i>bound.</i>	লগ্	লগ্ন, <i>come in contact.</i>
—	উদ্বন্ধ, <i>hanged.</i>	লভ্	লব্ধ, <i>gained.</i>
বুধ্	বুদ্ধ, <i>known.</i>	নিপ্	নিপ্ত, <i>smeared</i>
ভজ্	ভক্ত, <i>worshipped.</i>	লিহ্	লীঢ়, <i>licked.</i>
ভঙ্	ভগ্ন, <i>broken.</i>	লী	লীন, <i>absorbed.</i>
ভিদ্	ভিন্ন, <i>divided, broken.</i>	লূপ্	লুপ্ত, <i>lopped off.</i>
ভৃজ্	ভুক্ত, <i>enjoyed.</i>	লুভ্	লুব্ধ, <i>coveted.</i>
ভুজ্	ভুগ্ন, <i>bent.</i>	বচ্	উক্, <i>spoken.</i>
ভ্রম্	ভ্রান্ত, <i>gone astray.</i>	বপ্	উপ্ত, <i>sown, woven.</i>
ভ্রুজ্	ভৃষ্ট, <i>fried.</i>	বম্	বান্ত, বমিত, <i>vomited.</i>
মদ্	মত্ত <i>become mad,</i> <i>drunk.</i>	বহ্	উত, <i>borne.</i>
মন	মত, <i>minded, mode.</i>	বা	বাত, <i>blown, wind.</i>
মস্জ	মগ্ন, <i>immersed.</i>	—	নির্দাণ, <i>extinguished.</i>
মা	মিত, পরিমিত, <i>measured.</i>	বিজ্	বিগ্ন, উদ্বিগ্ন, <i>agitated.</i>
মুচ্	মুক্ত, <i>liberated.</i>	বিশ	বিষ্ট, <i>entered.</i>
মুহ্	মুগ্ধ, <i>infatuated.</i>	—	উপবিষ্ট, <i>seated.</i>
মৈল্ল	ম্লান, <i>withered.</i>	বাধ্	বিদ্ধ, <i>pierced.</i>
যজ্	ইষ্ট, <i>worshipped.</i>	শক্	শক্, <i>enabled.</i>
যম্	যত, সৎযত <i>restrained.</i>	শপ্	শপ্ত, অভিশপ্ত, <i>cursed.</i>
যুজ্	যুক্ত, <i>joined.</i>	শম্	শান্ত, <i>quieted.</i>
যুধ্	যুদ্ধ, <i>fought.</i>	শম্	শস্ত, প্রশস্ত, <i>praised.</i>
		শিস্	শিষ্ট, <i>possessed of. [by.]</i>
		—	বিশিষ্ট, <i>distinguished</i>

Root.	Past participles.	Roots.	Past participles
शुध्	शुद्ध, <i>purified.</i>	विह्	मिह, <i>completed.</i>
शुब्	शुष्क, <i>dried, dry.</i>	ष्ठा	स्थित, <i>placed.</i>
शैश	शीत, <i>become cold.</i>	वृप्	सूष, <i>slept, asleep.</i>
श्रश्	श्रास, <i>wearied.</i>	सृज्	सৃष्ट, <i>created.</i>
श्रि	श्रित, <i>availing one's</i> <i>self.</i>	—	उৎসৃষ্ট, <i>offered up.</i>
—	आশ্রিত, <i>taking refuge</i> <i>in.</i>	স্পৃশ্	স্পৃষ্ট, <i>tied, fixed, plain.</i>
শ্রিষ	শ্লিষ্ট, আশ্লিষ্ট, <i>embraced.</i>	স্পর্শ	স্পৃষ্ট, <i>touched.</i>
শ্রন্	বিশ্রুত, <i>trusted in.</i>	স্মি	স্মিত, <i>smiled.</i>
—	আশ্রুত, <i>encouraged.</i>	হন্	হত, <i>killed.</i>
যজ্	সক, আসক, <i>attached</i> <i>to.</i>	—	আহত, <i>smitten.</i>
ষিচ্	মিক, <i>sprinkled.</i>	হা	হীন, <i>left.</i>
—	অভিষিক, <i>anointed.</i>	হৃষ্	হৃষ্ট, <i>rejoiced.</i>
		হৈ	হৃত, আহৃত, <i>called.</i>

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## CHAPTER VI.

*Of Indeclinable Words, (Abyaya.)*SECTION I.—*Of Adverbs.*

Adverbs are principally of three kinds, of time, of place, and of quality.

## OF TIME.

|                                                |                                                                            |
|------------------------------------------------|----------------------------------------------------------------------------|
| অদ্য, <i>to-day.</i>                           | প্রত্যুষে, ভোবে, <i>early in the morning.</i>                              |
| ইতোমধ্যে, <i>in the meantime.</i>              |                                                                            |
| এখন, এবে, <i>now.</i>                          | পৰন্ত, পৰন্ত, <i>the day before yesterday, or the day after to-morrow.</i> |
| কাল, কল্য, <i>yesterday, to-morrow.</i> [ever. |                                                                            |
| কখন, <i>when?</i> কখন, কখনো,                   | তরন্ত, তরন্ত, <del>two</del> <i>days ago, or three days hence.</i>         |
| যখন, যবে, <i>when.</i>                         |                                                                            |
| তখন, তবে, <i>then.</i> [any time.              | পুনর্বার, পুনরায়, পুনর্পি,                                                |
| কদাচ, কদাচিৎ, কোন কালে, <i>at</i>              | আববার, <i>again.</i>                                                       |
| যাবৎ, <i>as long as, whilst.</i>               | পূর্বে, অগ্রে, আগে, <i>before (in time or place.)</i>                      |
| তাবৎ, <i>so long.</i>                          |                                                                            |
| তৎকালে, <i>at that time.</i>                   | রাত্রে, <i>at night.</i>                                                   |
| দিনে ২, <i>daily.</i>                          | সকালে, প্রভাতে, <i>in the morning.</i>                                     |
| নিত্য, <i>constantly.</i>                      |                                                                            |
| পশ্চাৎ, <i>after.</i>                          | সায়ংকালে, বৈকালে, <i>in the evening.</i>                                  |
| পরে, তৎপরে, তারপর, উত্তরে, <i>afterwards.</i>  | সদা, সদাকাল, <i>always.</i>                                                |

The words *কখনে*, *দা*, and *বার*, may be added to other words to form adverb of time; *as*, *এক্ষণে*, *now*; *সেইকখনে*, *then*; *যে কখনে*, *at what time*; *কোন কখনে*, *at any time*; *কোন কখনে?* *when?* *একদা*, *once*; *সর্বদা*, *always*; *একবার*, *once*; *দুইবার*, *twice*; *তিনবার*, *thrice*.

## OF PLACE.

|                                        |                                       |
|----------------------------------------|---------------------------------------|
| এখানে, এখায়, <i>here</i> .            | ভিতরে, <i>within</i> .                |
| ওখানে, ওখায়, <i>there</i> (in sight). | বাহিরে, <i>without</i> .              |
| সেখানে, সেখায়, <i>there</i> .         | পিছে, পশ্চাতে, <i>behind</i> .        |
| কোথা, কোথায়, <i>where</i> ?           | অগে, <i>before</i> .                  |
| কোথাহইতে, <i>whence</i> .              | উচ্চে, উপরে, <i>above</i> .           |
| যথায়, যেথায়, <i>where</i> .          | নীচে, <i>down, below</i> .            |
| তথাহইতে, <i>thence</i> .               | দূরে, <i>afar off</i> .               |
| তুর্দিকে, <i>on all sides</i> .        | সম্মুখে, <i>before</i> .              |
|                                        | সাক্ষাতে, <i>in the presence of</i> . |

The word স্থানে or ত্র is also used to form adverbs of place; as, এ স্থানে, *here*; ও স্থানে, *there* (in sight); সে স্থানে, *there*; যে স্থানে, *in what place, wherever*; কোন্ স্থানে? *in what place*; কোন স্থানে, *in any place, any where*; সর্বত্র, *every where*; অন্যত্র, *in or to another place*.

A number of adverbs of time and place admit of a possessive case, and also of an ablative case; as অদ্যকার, *of to-day*; এখানকার, *of this place*; দূরহইতে, *from afar*.

## OF QUALITY.

|                                     |                                      |
|-------------------------------------|--------------------------------------|
| অতি, অতিশয়, অত্যন্ত, <i>very</i> . | ভাল, <i>well</i> .                   |
| অকস্মাৎ, <i>unexpectedly</i> .      | বিলক্ষণে, <i>finely</i> .            |
| এমন, <i>thus, in this way</i> .     | প্রায়, <i>almost</i> .              |
| যেমন, <i>as</i> .                   | যন্দ, <i>slowly, badly</i> .         |
| তেমন, <i>so, in the same way</i> .  | কেন? <i>why</i> ?                    |
| কেমন? <i>how</i> ?                  | হেন, <i>so</i> .                     |
| কিছু, <i>a little</i> .             | দৈবে, দৈবাৎ, <i>providentially</i> . |
| বিস্তর, <i>much</i> .               | পরস্পর, <i>mutually</i> .            |
| ক্রমে ২, <i>by degrees</i> .        | পরস্পরা <i>successively, one af-</i> |
| অনুক্রমে, <i>successively</i> .     | <i>ter another</i> .                 |

নিরর্থ, নিরর্থক, *to no purpose*. মৌন, ভূম্বী, *silently*.

ব্যর্থ, বৃথা, *in vain*.

পৃথক্, *apart*.

মিথ্যা, *falsely*.

সত্য, *truly*.

শীঘ্র, অরিত, ক্রত, সম্বর, অবি-

লম্বে, ঝটিতি, আশু, *quickly*.

সুতরাং, *consequently, of course*.

The words মতে, রূপে, তঃ, and থা, are added to form adverbs of quality ; as, এমত, *thus* ; কোন মতে, *in any way or manner* ; বলবৎরূপে, *powerfully* ; বত্নতঃ, *diligently* ; সর্বথা, *in all respects*. ই is an emphatic particle ; as, সেখানেই, *in that very place* ; সেমতেই, *in that very manner*.

Adverbs formed from adjectives especially append রূপে or মতে to them ; as, সুন্দর, *beautiful*, সুন্দররূপে, *beautifully*, lit. *in a beautiful manner*.

## SECTION 2.—Of Prepositions.

Prepositions are of two kinds, separable and inseparable. From the position which they occupy, the latter may be called *Prepositions*, and the former *Postpositions*.

### *Prepositions, (Upasarga.)*

অতি, beyond, excess ; as, অতিক্রম, *transgression* ; অতিরিক্ত or অত্যন্ত, *superabounding, excessive*.

অধি, over, possession ; as, অধিকার, *possession* ; অধিপ, অধিষ্ঠাতা, *a king or ruler* ; অধিগত, *come at, known, acquired*.

অনু, after, sequence ; as, অনুচর, *a follower* ; অনুকারী, *an imitator* ; অনুতাপ, *repentance* ; অনুমতি, *permission*.

অন্তর্, within, centricity ; as, অন্তঃকরণ, *the heart* ; অন্তর্যামী, *the heart-searcher* ; অন্তরঙ্গ, *a relative*.

- অপ, away, privation ; as, অপরাধ, *defect, sin* ; অপবাদ, *detraction, accusation* ; অপমান, *disgrace*.
- অপি, to, addition ; as, অপিচ, *moreover* ; অপিধান, *a covering* ; অপিহন, *covered with armour*.
- অভি, towards, tendency to ; as, অভিগম, *approach to* ; অভিমুখ, *facing* ; অভিমান, *self-esteem, pride*.
- অব, down, degradation ; as, অবকৃষ্ট, *deteriorated, bad* ; অবতার, *incarnation* ; অবহেলা, *disrespect*.
- আ, unto, extent, limit ; as, আধার, *a receiver* ; আকর্ষণ, *attracting* ; আসমুদ্র, *unto or as far as the sea*.
- উৎ, up, elevation ; as, উৎপত্তি, *production* ; উৎকৃষ্ট, *excellent* ; উন্নতি, *elevation* ; উদ্যোগ, *industry*.
- উপ, near, secondary state ; as, উপদ্বীপ, *an island* ; উপপথ, *a by-way* ; উপপত্তি, *a paramour*.
- দুঃ, hard, difficult, deterioration ; as, দুরাচার, *wicked* ; দুঃখ, *trouble* ; দুর্গম, *hardly passable* , দুষ্কর, *hard to be done*.
- নি, down, entireness ; as, নিপাত, *a fall, death* ; নিবারণ, *entire prohibition* ; নিবৃত্ত, *ceased* ; নিবিষ্ট, *entirely engaged in*.
- নিঃ, out, freedom ; as, নিরাকার, *without form* ; নিঃসৃত, *gone out* ; নির্দোষ, *faultless* ; নিশ্চিন্ত, *thoughtless*.
- পৰা, back, re-action ; as, পৰাক্রম, *opposing, power* ; পরাজয়, *defeat* ; পরাবর্তন, *return* ; পরামর্শ, *advice, caution*.
- পরি, round, completeness ; as, পরিপূর্ণ, *quite full* ; পরিশি, *circumference* ; পরিশ্রান্ত, *tired out, completely wearied*.
- প্র, forth, progression ; as, প্রকাশ, *display* ; প্রস্থান, *march* ; প্রতাপ, *majesty* ; প্রণয়, *affection, acquaintance*.
- প্রতি, re, reiteration ; as, প্রতিধ্বনি, *echo* ; প্রত্যুত্তর, *reply* ; প্রতিমা, *a reflection or image* ; প্রতিফল, *retribution*.

বি, *in un, mis, vicissitude*; as, বিক্রয়, *barter*; বিপদ, *misfortune*; বিকৃত, *undone, altered*; বিপর্যয়, *inversion*.\*

সং, *with, conjunction*; as, সংগম, *association*; সংযোগ, *union*; সন্তান, *offspring*; সম্পত্তি, *wealth*.

সু, *well, excellence*; as, সুমতি, *well disposed*; সুলভ, *easily obtained*; সুখ্যাতি, *fame, good report*; সুসমাচার, *good news*.

### Postpositions.

Postpositions are formed from nouns, adjectives, or indeclinable words, by putting them for the most part in the locative case. Unless compounded with the word with which they are connected, they govern the possessive case. The following are a few of them:—

|                                          |                                                 |
|------------------------------------------|-------------------------------------------------|
| অগ্রে, <i>before</i> .                   | নীচে, <i>below</i> .                            |
| অনুসারে, <i>according to</i> .           | পরিবর্তে, <i>for, instead of</i> . [ <i>cf.</i> |
| অন্তরে, <i>within</i> .                  | পরিশোধে, <i>for, in retaliation</i>             |
| অর্থে, <i>for the sake of</i> .          | পরে, <i>after</i> .                             |
| উপরে, <i>above</i> .                     | পিছে, <i>behind</i> .                           |
| কারণ, জন্যে, নিমিত্তে, হেতু, <i>for</i>  | প্রতি, <i>to</i> .                              |
| or <i>because of</i> . [ <i>to, at</i> . | মধ্যে, মাঝে, <i>in, in the midst</i> .          |
| কাছে, নিকটে, সমীপে, <i>near</i>          | বাহিরে, <i>without</i> . [ <i>ing.</i>          |
| চতুর্দিকে, <i>all round</i> .            | বিষয়ে, <i>respecting, concern-</i>             |
| তলে, <i>under, at the bottom</i> .       | সঙ্গে, সহিত, <i>with</i> .                      |
| দূরে, <i>far from</i> .                  | সাক্ষাৎ, সম্মুখে, <i>before, in the</i>         |
| দ্বারা, <i>through, by means of</i> .    | presence of.                                    |

Some adjectives are compounded with the noun or pronoun, and supply the place of the postposition; as, কর্তৃক, করণক, *by*; পূর্বক, *by means*; পর্যন্ত, *until*; নিমিত্তক.

\* In verbs and their derivatives বি nearly corresponds with the English prefix *be* in *bedaub, besmear*.

প্রযুক্ত, হেতুক, *on account of* as, তোমাকর্তৃক, or করণক, *by you*; অনুগৃহ পূর্বক, *by means of favour*; এ হেতুক, *on this account*; তাহার আগমন পর্য্যন্ত, *till his coming*, তৎপ্রযুক্ত, *on that account*. বিনা or ভিন্ন, *without, except, beside*, is used in the same way; as, আমি or আমাবিনা or আমা-ভিন্ন, *without or apart from me*.

When the postposition is compounded with the noun or pronoun, the compound may be regarded as an adverb; as, এতদর্থে, একনো, *on this account*.

### SECTION 3.—Of Conjunctions.

Conjunctions are of two kinds, Copulative and Disjunctive.

#### *Copulative.*

|                             |                          |
|-----------------------------|--------------------------|
| এবং, and.                   | আবও, পুনশ্চ, again.      |
| অধিকন্তু, moreover.         | অর্থাৎ, namely, even.    |
| বরং, rather.                | যথা, as for example.     |
| অতএব, therefore.            | আর, also. [quently.      |
| যদি, if.                    | তাহাতে, thereby, conse-  |
| তবে, then, consequently.    | যেন, in order that.      |
| তো, at all events.          | কেননা, মোহেতুক, because. |
| তবু, for all that.          | যেমন, as.                |
| অপৰ, পরে, further.          | তেমন, so.                |
| অনন্তর, তদনন্তর, thereupon. | এমত যে, so that.         |

তবু and তো are confined chiefly to conversation; as, তবু কি? *What then?* আমি যাই তো or আমি তো যাই, *then I will go (and see what that will do)*; আমি লোক তো দেখি না, *I did not see a single person*.

*Disjunctive.*কিন্তু, *but*.কি, বা, কিম্বা, কিবা, অথবা, *either, or*.যদ্যপি, যদ্যপিম্যৎ, *although*.তথাপি, *yet*.নতু, নতুবা, (for না, তবে), *if not, then; otherwise*.SECTION 4.—*Of Interjections.*

The interjections most commonly used before the vocative case are, হে, গো, ভো, বে, লো, টে, টি, হারে, and হেবে, *O* ' The first three are applied mostly to superiors, রে to equals, লো to an inferior woman, টে to a young woman, টি to a child, and the last two to common people.

When the person addressed is at a distance, আ. ও, or এ, is prefixed to the above interjections; as, ওহে স্বর্গপিতা, *O heavenly father* ' ওগো মাতা, *O mother* ' When the person is present, the interjection is often put after the noun; as, বাবা গো, *O father* '.

Beside the above there are other interjections used to express different emotions of mind, as of distress, বাপরে, *O father* ' আহি ২, *save save* ' হান ২, *alas alas* ' Of pain, ইঃ, উঃ, *Oh* ' Of pity, আহা or উহঃ *alas* ' Of surprise or encouragement, বাঃবাঃ, *surprising* ' *well done* '.

In common conversation the interjections are used after verbs, or in connection with them; as, তুমি কেন বল না গো ? or কেন গো বল না ? *why don't you speak* ? কর হে, *act*; বল বে, *speak*. দেখি or দেখি, is added to verbs to call attention; as, দেখ দেখি, *see* '.



## CHAPTER VII.

*Of Derivative Words.*

Derivative words are principally of three kinds, Nouns, Adjectives, and Verbs. They are divided by native writers into two classes, viz. words derived from verbal roots, (*kridanta*,) and words derived from nouns, &c. (*taddhita*).

SECTION 1.—*Of Nouns.*

Derivative nouns may be classed under the heads of Patronymics, Gentiles, Amplificative, Diminutives, Abstracts, Verbals, Denominatives, and Miscellaneous.

*Of Patronymics, (Apatya-báchak.)*

Patronymics, or such nouns as mark the descent of a person, are formed from the original word by lengthening the first syllable of it by *Vriddhi*; as, গৌতম, গৌতম, a descendant of Gotama; শিব, শৈব, a descendant of Shiva.

In addition to lengthening the first syllable, some words take a termination like আয়ন, ই, এয, or য়, and sometimes change their final letters; as, নর, নারায়ণ, a descendant of Nara, দশবথ, দাশবথি, a descendant of Dasharatha; অত্রি, আত্রৈষ, a descendant of Atri; গর্গ, গার্গ্য, a descendant of Garga; রাজা, রাজৈয়, a descendant of a king.

*Of Gentiles, (Játi-báchak.)*

Gentiles, or such nouns as denominate a people from the country or city in which they live, are formed in

the same manner as the preceding ; as, মিথিল, মৈথিল, *a man of Mithila* ; তুদী, তৌদেয়, *a man of Tudi*.

The most common terminations of gentiles are ইন্ and ঙ্গ ; as, মগধ, মাগধী (ধিন্), *a man of Magadha* ; বঙ্গ, বঙ্গীয়, *a man of Bengal*. Instead of these the words দেশী and দেশীয় may be added ; as, বঙ্গদেশী or বঙ্গদেশীয়.

#### *Of Amplificative or Collectives, (Sangha-báchak.)*

Amplificatives, which convey the idea of increase or multitude, are formed by lengthening the first syllable of the word by *Vriddhi* and occasionally adding এষ or য ; as, লোক, লৌক, *many people* ; ক্ষেত্র, ক্লেত্র, *many fields* ; পুরুষ, পৌরুষেয, *many men* ; কেশ, কৈশ্য, *much hair*.

The most common way of forming them however is by simply adding ইনী, তা, or যা ; as, পদ্ম, পদ্মিনী, *a collection of lotuses* ; জন, জনতা, *a multitude of persons* ; তৃণ, তৃণা, *much grass*.

#### *Of Diminutives, (U'na-báchak.)*

Diminutives, which are expressive of something small or contemptible, are formed by adding to the word the termination ক, কম্প, তর, তরী, পাশ, or ব ; as, বৃক্ষ, *a tree*, বৃক্ষক, *a small tree* ; কবি, *a poet*, কবিকম্প, *a poetaster* ; অশ্ব, *a horse*, অশ্বতর, অশ্বতরী, *a mule* ; ভিষক, *a doctor*, ভিষকপাশ, *a miserable doctor* ; কুটী, *a hut*, কুটীর, *a poor or miserable hut*.

#### *Of Abstracts, (Bháb-báchak.)*

Abstracts, which are equivalent to English words ending in *ness*, *hood*, *ship*, &c., are generally formed by the adding of তা, জ, ইয়া, or য ; as, দীর্ঘ, *long*, দীর্ঘতা,

*length*; ভদ্র, *good*, ভদ্রতা, *goodness*; মানুষ, *a man*, মানুষত্ব, *manhood*; প্রভু, *a lord*, প্রভুত্ব, *lordship*; শুক্ল, *white*, শুক্লিমা (মন), *whiteness*; দূত, *a messenger*, দূতী, *a message*.

Sometimes they are formed by lengthening the first syllable of the word and changing the last; and at others by lengthening it and adding য, *as*, গুরু, *great*, গৌরব, *greatness, glory*; মৃদু, *mild*, মর্দাব, *maldness*; স্থির, *steady*, ঐশ্বর্য, *stedfastness*, মধুর, *sweet*, মধুর্য, *sweetness*; সুন্দর, *beautiful*, সৌন্দর্য, *beauty*.

### Of Verbals, (*Kriyá-báchak.*)

Verbals are such words as are formed from verbal roots, and signify either the simple act of the original verb, or that by which the act may be effected. The affixes of these words are numerous; *as*,—

| Roots.                      | Terminations. | Words.                           |
|-----------------------------|---------------|----------------------------------|
| কন্, <i>to shine.</i>       | অক            | কনক, <i>gold.</i>                |
| ত্, <i>to cross.</i>        | অঙ্গ          | তরঙ্গ, <i>a wave.</i>            |
| লোচ, <i>to see.</i>         | অন            | লোচন, <i>the eye.</i>            |
| বিদ্, <i>to pierce.</i>     | অনা           | বেদনা, <i>pain.</i>              |
| ধৃ, <i>to hold.</i>         | ম             | ধর্ম, <i>virtue, justice.</i>    |
| মণ্ড, <i>to surround.</i>   | অল            | মণ্ডল, <i>an orb, circle.</i>    |
| বচ, <i>to speak.</i>        | অসা           | বচসা, <i>murmuring.</i>          |
| কথ, <i>to speak.</i>        | আ             | কথা, <i>a word.</i>              |
| চণ্ড, <i>to be angry.</i>   | আল            | চণ্ডাল, <i>man of low caste.</i> |
| তড্, <i>to be splendid.</i> | ইৎ            | তড়িৎ, <i>lightning.</i>         |
| চর্, <i>to move.</i>        | ইত্র          | চরিত্র, <i>conduct.</i>          |
| মদ্, <i>to be drunk.</i>    | ইরা           | মদিরা, <i>wine.</i>              |
| অন্, <i>to breathe.</i>     | ইল            | অনিল, <i>air.</i>                |
| বহ্, <i>to bear.</i>        | উ             | বাহু, <i>the arm.</i>            |
| ধন্, <i>to sound.</i>       | উন্           | ধনুস্ or ধনু, <i>a bow.</i>      |

| Roots.                     | Terminations. | Words.                           |
|----------------------------|---------------|----------------------------------|
| বধ, <i>to bind.</i>        | উ             | বধূ, <i>a wife.</i>              |
| খড়, <i>to break down.</i> | গ             | খড়গ, <i>a sword.</i>            |
| দম, <i>to tame.</i>        | ড             | দণ্ড, <i>a rod, punishment.</i>  |
| শ্র, <i>to hear.</i>       | ত্র           | শ্রোত্র, <i>the ear.</i>         |
| জা, <i>to know.</i>        | তি            | জাতি, <i>a relation.</i>         |
| বুধ, <i>to understand.</i> | ই             | বুদ্ধি, <i>understanding.</i>    |
| জন্, <i>to produce.</i>    | তু            | জন্তু, <i>an animal.</i>         |
| কণ, <i>to cry.</i>         | থ             | কণ্ঠ, <i>the throat.</i>         |
| স্বপ, <i>to sleep.</i>     | ন             | স্বপ্ন, <i>a sleep, a dream.</i> |
| যাচ্, <i>to request.</i>   | না            | যাজ্ঞা, <i>a petition.</i>       |
| ভা, <i>to shine.</i>       | নু            | ভানু, <i>the sun.</i>            |
| বৃ, <i>to shreen.</i>      | (মন্) ঞা      | বর্ম্মা, <i>armour.</i>          |
| ছিদ্, <i>to cut.</i>       | র             | ছিদ্র, <i>a hole.</i>            |

### *Of Denominatives.*

Denominatives, or nouns of agency, are formed from verbal roots by various terminations like the preceding ; as,

|                          |     |                                   |
|--------------------------|-----|-----------------------------------|
| কৃ, <i>to do.</i>        | অক  | কাবক, <i>an agent.</i>            |
| জন্, <i>to produce.</i>  | —   | জনক, <i>a father.</i>             |
| ভিক্ষ, <i>to beg.</i>    | —   | ভিক্ষক, <i>a beggar.</i>          |
| নন্দ, <i>to rejoice.</i> | অন  | নন্দন, <i>a son.</i>              |
| গ্রহ, <i>to receive.</i> | ইন্ | গ্রাহিন্, (হী) <i>a receiver.</i> |
| বন্ধ, <i>to bind.</i>    | উ   | বন্ধু, <i>a friend.</i>           |
| কুকৃ, <i>to bark.</i>    | উব  | কুকুব, <i>a dog.</i>              |
| ভল্, <i>to kill.</i>     | উক  | ভল্লক, ভাল্লক, <i>a bear.</i>     |
| গম্, <i>to go.</i>       | তা  | গম্ভা, <i>a traveller.</i>        |

Two nouns, or a noun and verbal adjective, are often used to form nouns of agency ; as, ভূপতি, ভূপাল, ভূধব, ভূভুজ, ভূমিপ, *a king.*

*Of Miscellaneous Derivatives.*

There are many nouns which cannot be classed under any of the preceding denominations, and which are therefore called miscellaneous ; as, *মৃত্তিকা*, *earth* ; *অমর*, *undying, everliving*, *অমরাবতী*, *the immortal place, heaven, &c.*

SECTION II.—*Of Adjectives.*

Derivative adjectives are of two kinds, those formed from verbs, like the English participles ending in *ing* ; and those formed from nouns, like adjectives ending in *able, ible, ate, ent, ous, y, ly, ful, some, &c.*

The following are the principal affixes used in their formation :—

*Adjectives formed from Verbs.*

| Roots.                  | Terminations. | Words.                               |
|-------------------------|---------------|--------------------------------------|
| গ, <i>to go.</i>        | অক            | সরক, <i>moving ; a way.</i>          |
| জীব, <i>to live.</i>    | অন্ত          | জীবন্ত, <i>living.</i>               |
| ভী, <i>to fear.</i>     | আনক           | ভয়ানক, <i>terrifying.</i>           |
| দয়, <i>to pity.</i>    | আলু           | দয়ালু, <i>pitying.</i>              |
| সহ, <i>to bear.</i>     | ইক্ষু         | সহিষ্ণু, <i>bearing.</i>             |
| মৃদ, <i>to be soft.</i> | উ             | মৃদু, <i>being mild.</i>             |
| ভঙ্গ, <i>to break.</i>  | উব            | ভঙ্গুর, <i>breaking, brittle.</i>    |
| জাগ, <i>to awake.</i>   | উক            | জাগরুক, <i>waking.</i>               |
| ধ্ব, <i>to be bold.</i> | নু            | ধ্বঙ্ক, <i>daring.</i>               |
| অদ, <i>to eat.</i>      | মর            | অন্মর, <i>ravening.</i>              |
| নম, <i>to bow.</i>      | র             | নম্র, <i>yielding, humble.</i>       |
| নশ, <i>to perish.</i>   | বর            | নশ্বর, <i>perishing.</i>             |
| নিপ, <i>to get.</i>     | সু            | নিপসু, <i>coveting.</i>              |
| স্থ, <i>to stand.</i>   | মু            | স্থাম্, <i>standing, stationary.</i> |
| জি, <i>to conquer.</i>  | —             | জিঙ্ক, <i>conquering.</i>            |

The largest class of this sort is that ending in *ঐ* (ইন্) ; as, *স্থায়ী* (ইন্), *standing* ; *কারী* (ইন্), *doing* ; *প্রত্যয়ী* (ইন্), *believing*.

*Adjectives formed from Nouns.*

| Nouns.                     | Terminations.   | Words.                                   |
|----------------------------|-----------------|------------------------------------------|
| লাক্ষ, <i>lac dye</i> .    | ইক              | লাক্ষিক, <i>dyed with lac</i> .          |
| জ্ঞান, <i>knowledge</i> .  | ইন্             | জ্ঞানী (ইন্), <i>wise</i> .              |
| অন্ত, <i>end</i> .         | ইম              | অন্তিম, <i>last</i> .                    |
| পিছা, <i>hind part</i> .   | ইল              | পিছিল, <i>shippery</i> .                 |
| কুল, <i>a race</i> .       | ঈন্             | কুলীন, <i>honourable</i> .               |
| নবক, <i>hell</i> .         | ঈয              | নবকীয়, <i>hellish</i> .                 |
| বাত, <i>wind</i> .         | উল              | বাতুল, <i>hypochondriac</i> .            |
| কর্ম, <i>work</i> .        | ঠ               | কর্মঠ, <i>diligent</i> .                 |
| ভী, <i>fear</i> .          | ম               | ভীম, <i>terrific</i> .                   |
| পাপ, <i>sin</i> .          | ময              | পাপময, <i>sinful</i> .                   |
| বুদ্ধি, <i>wisdom</i> .    | মৎ              | বুদ্ধিমৎ, <i>wise</i> .                  |
| দন্ত, <i>a tooth</i> .     | য               | দন্ত্য, <i>dental</i> .                  |
| মধু, <i>honey</i> .        | র               | মধুর, <i>sweet</i> .                     |
| শীত, <i>coldness</i> .     | ল               | শীতল, <i>cold</i> .                      |
| ভী, <i>fear</i> .          | লুক, কক         | ভীলুক, ভীকক, <i>timid</i> .              |
| কেশ, <i>hair</i> .         | ব               | কেশব, <i>hairy</i> .                     |
| জ্ঞান, <i>knowledge</i> .  | বৎ              | জ্ঞানবৎ, <i>wise</i> .                   |
| তেজস্, <i>brightness</i> . | বিন্            | তেজস্বী (ইন্), <i>bright, glorious</i> . |
| লোম, <i>hair</i> .         | শ               | লোমশ, <i>hairy</i> .                     |
| কর্ম, <i>work</i> .        | শীল, শালী (ইন্) | কর্মশীল, কর্মশালী, <i>diligent</i> .     |

This class of adjectives, like the preceding, abounds with words ending with *ঐ* (ইন্) ; as, *ধন*, *wealth*, *ধনী*, *rich* ; *জ্ঞান*, *wisdom*, *জ্ঞানী*, *wise*, *দুঃখ*, *trouble*, *দুঃখী*, *troubled, afflicted*.

Some of these adjectives are formed by simply lengthening the first syllable of the word ; some by lengthening it and adding a termination ; and others by both forms : as, সমুদ্র, *the sea*, সাগর, or সাগরিক, *maritime, marine*.

### SECTION III.—Of Verbs.

The principal verbs in the Bengálí are derived from Sanscrit roots.

If the root ends with a consonant, the verb is formed from it by adding অন, and sometimes lengthening the vowel, as,

|                                     |                            |
|-------------------------------------|----------------------------|
| অর্চ অনর্চন, <i>to worship.</i>     | বম্ বমন, <i>to vomit.</i>  |
| গণ্ গণন <i>to count.</i>            | ঘট্ ঘটন, <i>to happen.</i> |
| চন্ চলন, <i>to move, go.</i>        | জল্ জলন, <i>to burn.</i>   |
| তুল্ তুলন, <i>to take up.</i>       | বহ্ বহন, <i>to bear.</i>   |
| লিখ্ লিখন or লেখন, <i>to write.</i> | হস্ হাসন, <i>to laugh.</i> |

The roots ending with শ change them to অর্ ; as, কৃ কবর্গ, *to do* ; ধৃ ধবর্গ, *to take hold* ; মৃ মবর্গ, *to die* ; হৃ হবর্গ, *to take by force, steal*.

Roots ending with a double consonant, the first of which is a nasal, usually change it to ণ্ and lengthen the preceding vowel ; as, অঙ্ক ঞ্চকন, *to mark* ; ক্রন্দ্ কঁদন, *to weep* ; বন্ট বঁটন, *to share out* ; বন্ধ বঁধন, *to bind*.

The following may be regarded as irregular in their formation, though with one exception regular in their conjugation after they are formed.—

|                                         |                                             |
|-----------------------------------------|---------------------------------------------|
| আপ্ পাওন, <i>to obtain.</i>             | দু দৌডন, <i>to run.</i>                     |
| কথ্ কহন্, <i>to speak.</i>              | দৃশ্ দেখন, <i>to see.</i>                   |
| ক্রী কিনন, <i>to buy.</i>               | ধ্ব ধোওন, <i>to wash.</i>                   |
| বিক্রী বেচন, <i>to sell.</i>            | নী লওন, <i>to take.</i>                     |
| গৈ গাওন, <i>to sing.</i>                | ভূ হওন, <i>to be.</i>                       |
| জাগ্ জাগন, <i>to awake.</i>             | মা মাপন, <i>to measure.</i>                 |
| জ্ঞা জানন, <i>to know.</i>              | যা or আই, আইসন, <i>to come.</i>             |
| উড়্ উডন, <i>to fly.</i>                | রক্ষ্ রাখন, রক্ষণ, <i>to keep.</i>          |
| দণ্ড দাঁড়ান, <i>to stand.</i>          | শিক্ষ্ শিখন, শিক্ষণ, <i>to learn.</i>       |
| দা দেওন, <i>to give; pres.</i>          | শী শুওন, <i>to lie down.</i>                |
| দি; দেও; দেন, দেয় <i>imp.</i>          | শ্র শ্রুনন, <i>to hear.</i>                 |
| দিলাম; <i>per.</i> দিয়াছি: <i>aor.</i> | স্থা তিষ্ঠন or থাকন, <i>to be situated.</i> |
| দিতাম; <i>fut.</i> দিব.                 |                                             |





## CHAPTER VIII.

*Of Compound Words, (Samás.)*

There are four principal divisions of compound words ; Nouns, Adjectives, Verbs, and Adverbs. They are divided by native writers into six classes, three of which belong to nouns, two to adjectives, and one to adverbs.

SECTION I.—*Of Compound Nouns.*

There are in Bengálí two kinds of compound nouns. The first is formed by stringing together two or more nouns, omitting the conjunctions, and inflecting only the final one. In Sanscrit this is divided into two sorts, called *itarétar* and *samáháru*, as, পিতাগাতা, *father and mother* ; গুরুশিষ্য, *master and scholar* ; মাংসরক্ত, *flesh and blood* ; হাণিপাদ, *hand and foot* ; হেমন্তশিশিরবসন্ত, *the time of the spring, dewy, and cold seasons* ; রূপরসগন্ধস্পর্শ, *form, taste, smell, and touch*.

The second kind, *karma-dháraya*, is formed by prefixing to the final noun words of almost every description.

1st. By prefixing another noun, which thereby receives the force of an adjective or a noun in the possessive case ; as, সুবর্ণমূত্র, *a gold chain* ; ধর্মপুস্তক, *the holy book* ; রাজকুমার, *the king's son* ; গুরুগৃহ, *the preceptor's house* ; পল্লবফলপুষ্পস্বকমঞ্জরীশোভা, *the beauty of shoots, fruits, flowers, clusters, and buds*.

In compounds of this kind words ending with স্ব retain their original form ; as, পিতৃধর্ম, *father's religion*, মাতৃস্নেহ, *mother's affection*.

2d. By prefixing an adjective to the noun ; as, ভাল-মনুষ্য, *a good man* ; বৃদ্ধস্ত্রী, *an old woman* ; পরমাত্মা, *the supreme Being* ; পুরুষব্যাঘ্র, *a tiger-like man*. If decomposed, the first word would, in Bengálí, be the same ; the second বৃদ্ধা স্ত্রী, and the third, পরম আত্মা, and the fourth ব্যাঘ্রবৎ পুরুষ.

Words of this kind, compounded with মহৎ, drop the final of that word ; as, মহারাজ, *a great king* . মহাদল, *great strength*. Some nouns, like the preceding, ending with ন্, drop it ; as, রাজন্, মহাবাজ. অহন্, *a day*. is irregular when compounded ; as, পরমাহ, *a fine day* ; পূর্বাহ্ন, *the forenoon* ; মধ্যাহ্ন, *midday* ; সর্বাহ্ন, *the whole day*.

If the adjective prefixed be a numeral, the compound is reckoned by the Natives as a distinct class (*dwigu*) ; as, ত্রিভুবন, *the three worlds* ; চতুর্ভুগ, *the four ages*.

3d. By prefixing a pronoun in its contracted or original form ; as, মদশা, *my condition*, অদ্বাকা, *thy word* ; তৎকর্ম, *his or that or their work* ; এতন্মনুষ্য, *this man* ; যস্যশির, *whose head* ; কিংরাজ ? *what king ?* অসম্ভাষা, *our language* ; যক্ষদেশ, *your country*.

4th. By affixing to the noun a verbal adjective ;\* as, রাক্ষিচর, *a Rakhyas* ; কুন্ডকার, *a potter* ; কর্মকার, *a workman* ; black-smith ; দণ্ডধর or দণ্ডধারী, *a chief justice, a king* ; ভাস্কর, *the sun*.

\* These are properly adjectives of the fourth kind used as nouns, see next page.

5th. By prefixing a preposition or adverb to the noun ; as মাপ or মান, *measure, honour* ; অনুমান, *conjecture* ; অপমান, *disgrace* ; অভিমান, *self-esteem, pride* ; নির্মাণ, *creating* ; পরিমাণ, *a measure* ; প্রমাণ, *a proof or witness* ; প্রতিমা, *an image* ; সম্মান, *honour* , কৃক্রিয়া or দুষ্ক্রিয়া, *a bad action* ; সুক্রিয়া, *a good action* ; কাপুরুষ, *a vile man* ; ঈষৎজল, *a little water*.

6th. By doubling the word, lengthening the last syllable of the first word, and adding ই to that of the second ; as, কেশাকেশি, *pulling each other's hair* ; হানাহানি, *a mutual smiting* ; গালাগালি, *mutual abuse* ; মারামারি, *mutual fighting*.

To express the idea of *et cetera*, or *all of the same kind*, a word is used in some measure rhyming with the one to which it is joined ; as, জল টল, *water or any liquid* ; দামন কুমন, *plates, &c. any kind of dishes and platters* ; শাস্ত্র ফাস্ত্র, *shāstras, &c.*

## SECTION 2.—Of Compound Adjectives, (*Bahu-brihi*.)

The compound adjectives, like the substantives, are of two kinds. The first kind admits various combinations ; and the second is formed by the union of a noun with a verbal adjective or past participle. Among the various combinations of which the first class admits, the following are the principal.

1st. By uniting two adjectives together ; as, পরম-ধার্মিক, *very pious* ; মহাজাতীয়, *of an excellent race* ; সর্বশুদ্ধ, *all white* ; বলৎমুদ, *very mild* ; চরাচর, *travelling about* , ঢলাঢল, *wandering about*.

2d. By uniting two substantives ; as, উক্টুযুখ, *having a face like a camel* ; গৌরাজ, *white-bodied* ; দিগম্বর, *clothed with the horizon, naked* ; মৃগাক্ষ, *deer-eyed* ; শূলপাণি, *armed with a spear* ; সিংহশুল্ক, *having shoulders like a lion*.

3d. By uniting an adjective with a substantive, and shortening the final of the substantive if long, as, কালতনু, *having a black body* ; পীতাম্বর, *wearing yellow clothes* ; সুন্দরভাৰ্যা, *having a beautiful wife* ; বহুমান, *having many necklaces*.

If a numeral is used with the substantive, the word often signifies measure or worth ; as, দ্বিপুরুষ, *of two men's height* ; পঞ্চগোক, *worth five cows*.

4th. By uniting a substantive with an adjective ; as, প্রমাণকুশল, *expert in proofs* ; বাক্পটু, *skilled in words, eloquent* ; সোদামিনীচঞ্চল, *fickle as lightning* ; ছায়াচঞ্চল, *fickle as a shadow* ; শিখাভাসুর, *shining with the flame*.

Sometimes বৎ is added to the noun before the adjective ; as, জলবৎ চঞ্চল, *unsteady as water*.

5th. By prefixing to the noun an undeclinable word ; as, অজ্ঞান, *ignorant* ; অনর্থ, *unmeaning* ; নির্বোধ, *foolish*, সুগন্ধি, *sweet smelling* ; উন্নস, *high-nosed* ; অতিপার্শ্ব, *near the side*, সদয়, *compassionate*.

6th. By doubling the word and changing the final ; as, টলমলী, *rolling on water* ; ঝন্ঝন্ঝনী, *sounding like falling rain* ; চটপটিয়া, *ever moving* ; চক্ৰমকিয়া, *glistening*.

Compound adjectives of the second class (tatpuruṣha) admit also of combinations of several kinds ; as,

1st. Those with a verbal adjective at the end of them ; as, আনন্দদায়ক, *joy-giving*, পথগামী (ইন), *road-travelling* ; বনরাজী, *forest-adorning* ; প্রেমকারী, *love-*

*making*; হিটৈতষী, *well-wishing*; সুখাস্থেবী, *pleasure-seeking*; সুখজনক, *pleasure-producing*; আজ্ঞানুযায়ী, *command-following*; চিরস্থায়ী, *long-continuing*; গ্রামবর্তী, *village-inhabiting*; শিখবাসী, *peak-inhabiting*; মিত্রোপকারক, *friend-assisting*; বাক্যবাদী, *word-speaking*; দীর্ঘদর্শী, *far-seeing*; ধান্যবিক্রয়ী, *corn-selling*; জগদধারী, *world-supporting*; অস্ত্রধারী, *arms-bearing*.

2d. Those with a past participle at the end of them; as, হস্তকৃত, *done by the hand*; হস্তগত *come to hand*; সমাচাৰজ্ঞাত, *acquainted with the news*, অশ্বারূঢ়, *mounted on a horse*; আপদগুপ্ত, *involved in calamity*; দেবদত্ত, *given by God*; ঈশ্বৰত্যাক্ত, *forsaken by God*; আনন্দযুক্ত or আনন্দগত, *possessed by joy*; আশ্লাদাশ্রিত or আশ্লাদাশ্রিষ্ট, *possessed of delight*; পাপাভিষ্ট, *inclined to sin*; পাপাবিষ্ট, *devoted to sin*; প্রশংসারোগ্য, *worthy of praise*; ধনপ্রাপ্ত, *possessed of wealth*; জলস্থিত, *placed in water*; দৈবহত, *smitten by fate*; ধৰ্ম্মহীন or ধৰ্ম্মবিহীন or ধৰ্ম্মবহিত, *destitute of religion*.

When ভূত, *been*, and কৃত, *done*, are used to signify *becoming* or *being made*, the final inherent অ before them becomes জে; as, বশীভূত *become subject to*; পবিত্রীকৃত, *made holy*.

3d. Those with a past participle at the beginning of them; as, জিতেন্দ্রিয়, *having the senses subdued*, যাতক্ৰোধ, *having the passion excited*; হতবুদ্ধি or হীনবুদ্ধি, *bereft of sense*; হৃষ্টচিত্ত, *having the mind delighted*; হতসৰ্ব্বস্ব, *stripped of all*.

4th. By the union or combination of the preceding kinds; as, বনবাজিনবীনপল্লবফলপুষ্পস্তুবকমঞ্জরীশোভাবিশিষ্ট, *beautified with forest-adorned new shoots, fruits, flowers, clusters, and buds*. Here বনবাজি is like the first,

and শোভাবিশিষ্ট like the second of the preceding compounds. Compounds of this length, however, though exceedingly common in Sanscrit, are not of frequent occurrence in Bengálí.

### SECTION 3.—Of Compound Verbs and Adverbs.

There are several kinds of compound verbs, formed principally by combining a noun or participle with a verb. When thus formed, the compound is conjugated as a simple verb. The following are some of the principal compounds:—

1st. Nominals, which are formed by uniting any noun or past participle with an auxiliary verb, as, ক্রয় করণ, *to buy*, বিক্রয় করণ, *to sell*, গমন করণ, *to go*; আগমন করণ, *to come*; বিচার করণ, *to judge, consider*; দণ্ড দেওন, *to punish*; নত করণ, *to humble*; সহ্য করণ, *to bear*.

2d. Statisticals, which are formed by a participle with the verb যাওন, and signify the becoming of what is expressed by the participle; as, উড়িয়া যাওন, *to be flying*; উঠিয়া যাওন, *to be rising*, হইয়া যাওন, *to become*.

3d. Intensives, which are formed by the participle with the verb ফেলন, *to throw*, and signify the intense-ness of the act, as, খাইয়া ফেলন, *to devour*; তুলিয়া ফেলন, *to remove*; মারিয়া ফেলন, *to destroy*.

4th. Frequentatives, which are formed by a participle with the verb থাকন, *to remain*, and signify the habit of doing what is expressed by the participle; as, করিয়া থাকন, *to be in the habit of doing*; দৌড়িয়া থাকন, *to be in the habit of running*; বিবেচনা করিয়া থাকন, *to be in the habit of reflecting*.

5th. Connectives, which are formed by a participle with another verb, and signify two distinct acts though closely connected together; as, ধরিয়া লওন, *to seize and bring*; কহিয়া ডাকন, *to tell and call*; কহিয়া পাঠাওন, *to send and tell* (1 c. *to send word*); ধরিয়া আইসন, *to seize and come*. Sometimes only one act is signified by the two words; as, বলিয়া দেওন, *to call*; লইয়া যাওন, *to take away*.

6th. Double compounds, which are formed by the union of two or more nouns with a verb, as, ভোজন পান করণ, *to eat and drink*; ভরণ পোষণ করণ, *to nourish and cherish*; গমন আগমন করণ or গতযাত্র করণ, *to come and go*.

7th. To these may be added the peculiar compound of the participle with আইসন; as, তিনি বহু কবিয়া আসিতেছেন, *he has been exerting himself all along*.

Besides the above there are several other kinds which are by some denominated compounds, and considered to be formed of the present participle ending with ইতে and the following verb.

Among these are reckoned Acquisitives; as, দেখিতে পাওন, *to obtain to see, to see*; যাইতে পাওন, *to have leave to go* Desideratives; as, করিতে চাহন, *to wish to do*; দেখিতে চাহন, *to wish to see* Inceptives; as, করিতে লাগন, *to begin to do*; দেখিতে লাগন, *to begin to see* Potentials; as, করিতে পাবন, *to be able to do*; দেখিতে পাবন, *to be able to see* Permissives, as, যাইতে দেওন, *to allow to go* আসিতে দেওন, *to allow to come*. But all these we regard, not as compounds, but as simple verbs, the one in the infinitive mood governed by the other.

Compound adverbs (Abyaya-bháb) are formed by prefixing some indeclinable word to a noun ; as, *যাবৎ জীবন* or *যাবৎজীবন*, *as long as life lasts* ; *যাবৎ সূর্য চন্দ্র*, *as long as the sun and moon endure* ; *যথাশক্তি*, *to the extent of one's power*.

Compounds with *রূপে*, *মত্রে*, *বৎ*, &c. as their final member, may be considered as adverbs ; as, *বিলক্ষণরূপে*, *in an excellent way or form*, i. e. *excellently* , *পূর্ববৎ*, *like as before*.

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CHAPTER IX.

Of Syntax.

The Syntax of the Bengálí language is extremely simple both in its concord and government. By the natives the word which qualifies another, be it adjective or adverb, is called *Visheshan*; while the word or words qualified, whether nouns or verbs, are called *Visheshya*. The government of the verb, or its influence in regulating the different cases of the noun, is called *Kárák*.

The following rules, it is believed, will be found sufficient for all common purposes in parsing Bengálí. They are for the most part the same as in Sanscrit.

I.—CONCORD AND GOVERNMENT OF NOUNS.

When two nouns refer to the same person or thing, they are put in the same case; when they refer to a different person or thing, the one that is the originator, possessor, or part of the other, is put in the possessive case; as, তাহার ভ্রাতা গোপাল আমাকে কাঁহল, *his brother Gopal told me*; তিনি আপন ভ্রাতাকে শত্রু জ্ঞান করেন, *he counts his brother an enemy*; দাসীর পুত্র, *the son of a slave girl*; পিতার প্রতিজ্ঞা, *the father's promise*; প্রভুর আজ্ঞা, *the master's orders*. It is, however, important to bear in mind the remarks regarding *রূপ* and *স্বরূপ*, given at p. 24.

II.—ABSOLUTE CASES.

When a noun expresses time or place, or the sphere of action, it is put in the locative case; as, তিনি প্রাতঃকালে আইলেন ও সন্ধ্যাকালে গেলেন, *he came in the*

morning and went in the evening ; তুমি কোন্ স্থানে যাইতেছ ? *to what place are you going ?* আমি গৃহে যাইতেছি, *I am going to my house* ; তিনি তাঁহার বিষয়ে এই সাক্ষ্য দিলেন, *he gave this testimony concerning or in reference to him* ; এই বিবাদে তোমাদের কথা কি ? *what have you to say in reference to this dispute ?*

When however duration of time is intended, the noun is put in the objective case ; as, মন্ত্রী সেখানে গিয়া এক বৎসর থাকিল, *the minister going thither stayed one year* ; অনাহারে তিন দিন থাকিল, *he remained three days without food*.

The words প্রয়োজন, *need, necessity*, and ভেদ, *difference*, are used with the instrumental ; as, তাহার উপকারেতে তোমার কিছু প্রয়োজন নাই, *you have no need of his assistance* ; তাহাতে ও অন্য পশুতে ভেদ কি ? *between him and any other animal what difference is there ?*

III —CONCORD OF ADJECTIVES.

Adjectives, and words used like adjectives, as adjective pronouns, &c. must agree in gender with the nouns or pronouns which they qualify ; as, উত্তম পুরুষ, *a good man* ; সুন্দরী স্ত্রী, *a handsome woman*, মুগ্ধা স্ত্রী, *an infatuated woman* ; বড় গৃহ, *a great house*.

When the adjective is united with the substantive in a compound word, the feminine termination is omitted ; as, পঞ্চমভার্যা, *a fifth wife*. This however does not often happen in Bngáli.

When another word, signifying plurality, is added to the feminine noun, the adjective agrees with the former, and not with the feminine ; as, স্ত্রীগণ ব্যাকুল হইয়া পলায়ন করিল, *the women being afraid fled*. Here ব্যাকুল agrees

with গণ, and not with স্ত্রী, which would have required ব্যাকুল।

Inanimate nouns with a feminine termination (which are often personified) have the adjective occasionally in the feminine, even when they are not so personified; as, পৃথিবী লোকেতে পূর্ণা আছে, *the earth is full of people*. Some writers go so far as to make the adjective feminine when it qualifies any noun that is feminine in the Sanscrit; as, এই ভূমি or মৃত্তিকা বালীতে পরিপূর্ণা আছে, *this soil is full of sand*. This is an attempt at refinement which is never observed in common discourse, and which even in writing appears pedantic. It seems most according to the genius of the language, and therefore best, never to alter the termination of the adjective, unless it agree with a noun *animate* of the feminine gender.

IV.—COMPARISON OF ADJECTIVES.

The comparative degree is expressed by construing the adjective with the noun in the ablative case; the superlative by construing it with মধ্যে; as, তোমাহইতে প্রিয় আমার আর কেহ নাই, *there is no one dearer to me than you*; মানুষ্যদের মধ্যে তুমি উত্তম, *you are the best or one of the best of men*. Numerals also require মধ্যে; as, নৌকাগণের মধ্যে পাঁচখান ডুবিয়া গেল, *five of the boats sunk*.

The regular terminations তব and তম are little used in Bengálí; now and then only they appear, when the natives are surprized to see them, as, তোমাহইতে ইনি প্রিয়তব, *he is more beloved than you*; তাহাদের মধ্যে তিনি বিদ্বত্তম, *he is the wisest among them*. The adjective ভাল, *good*, in the former part of the sentence, and ভাল

নহে, *not good*, in the latter part, are sometimes used to express the comparative degree ; as, গুণদান্ এক পুত্র ভাল, কিন্তু শত ২ যুর্থ পুত্র ভাল নহে, *one good son is better than hundreds of foolish or bad ones*. To sentences of this kind বরং, *rather*, is frequently prefixed ; as, বরং বনে বাস ভাল, তথাপি অবিবেক রাজার পুরে বাস ভাল নহে, *it is better to dwell in a forest than in the city of a foolish king*.

V.—GOVERNMENT OF ADJECTIVES.

Adjectives, &c. describing some mental habit or quality, require the locative case to express the sphere in which the habits or qualities appear ; most other adjectives require the possessive ; as, বেদেতে বিদ্বান, *learned in the Vedas* ; কর্ম্মেতে নিপুণ, *clever at his work*, সকল লোকের হিতে রত, *devoted to the good of all* ; সে তোমার বশীভূত থাকিবে, *he will remain subject to you* ; ধর্ম্মহীন মনুষ্যেরা পশুদের সমান, *men destitute of virtue are like brutes* ; এই কর্ম্ম তাহার উপযুক্ত নহে, *this work does not become him, (is not suitable or proper for him,)* তিনি সাংসারিক কর্ম্মে অতিনিপুণ এবং ধর্ম্মেতেও বিজ্ঞ, কিন্তু ক্রীড়াতে অতি অপটু, *he is very clever at worldly business and well acquainted with virtue, but very unskilful at play*.

Adjectives meaning *full*, take the instrumental, being for the most part originally passive participles ; as, এই পাত্র জলেতে পূর্ণ আছে, *that vessel is full of water*.

VI.—PRONOUNS.

The personal pronouns, *I, thou, he, she*, &c. in the nominative case, are usually omitted in Bengali, unless the omission might lead to obscurity or misapprehension.

The relative pronoun in Bengálí always precedes its correlative, and agrees with it in gender, number, and rank ; as, যিনি ঈশ্ববেতে বিশ্বাস করেন, তিনি সুখী হইবেন, *he who trusts in God will be happy* ; যাহা তুমি ইচ্ছা কব তাহা আমি দিব, *I will give you what you wish* ; যাহাবা আমার নিকটে আইসে, তাহারা উপদেশ পাইবে, *they who come to me shall obtain instruction*.

The correlative of যিনি is always তিনি, and the correlative of যে is সে ; the former being honourific in rank, and the latter inferior ; যে মিত্র সুখ দুঃখের পাত্র সে মিত্র দুর্লভ, *it is difficult to obtain a friend who will share your pains and pleasures*.

From these examples it will be evident that the relative pronoun in Bengálí is used in a manner totally foreign to the idiom of the English language. In English we say, *This is the man whom I saw*, putting first the demonstrative or correlative *this*, and appending the relative *whom*. But the idiom of the Bengálí language requires the construction to be inverted ; thus, আমি যাহাকে দেখিয়াছিলাম এই সেই ব্যক্তি, literally, *whom I saw, this is that man*, or, আমি যে ব্যক্তিকে দেখিয়াছিলাম, সে এই, literally, *which man I saw, this is he*. In these sentences যাহাকে and যে are the relatives, and সেই and সে the demonstratives. To place the relative after the correlative (or antecedent, as it is called in English grammar), is contrary to the idiom of the Bengálí language, and nothing short of necessity can excuse it.

When the relative is in the first or second person, it must be combined with the personal pronoun in the nominative case ; as, পীড়িত যে আমি, আমার এমন শক্তি নাই, *I who am ill, have not such strength*.

The relative *বে* is by some used as a conjunction, *that*, after the idiom of the Persian and English languages, but contrary to the idiom of the Bengálí; as, *সে তাহাকে কহিল যে আইস দেখ*, *he said to him, come and see*. It should be *আসিয়া দেখ*, *এই কথা সে তাহাকে কহিল*, or, *সে তাহাকে কহিল, আসিয়া দেখ*. Again, *এ কথিত আছে যে তোমরা প্রত্যয় কর*, *this is said that ye may believe*. It should be *মাহাতে* or *যেন তোমরা প্রত্যয় কর তন্নিমিত্তে* এ কথিত আছে.

VII.—CONCORD AND POSITION OF VERBS.

A verb must agree in person with its nominative case, expressed or understood; as, *আমি* or *আমরা কথা কহি*, *I or we speak*; *আমাকে কথা কহ*, *tell me*; i. e. *thou* or *you*; *তিনি আমাকে সমাচার দিলেন*, *he gave me the information*, *তাহারা দোষী হয়*, *they are in fault*.

The verb being the same in the singular and plural, there is no need to say that it must agree with its nominative in number. And the verbs having no gender, it is not necessary, as in Hmdustání, to say they must agree with the nominative in gender as well as number. Yet there is one great peculiarity which is necessary to be remembered, viz. that the verb must agree not only in person, but in the rank of the person; as, *সে কহিল*, *he said*, i. e. a common person; *তিনি কহিলেন*, *he said*, i. e. a superior person. In the scriptures this latter form is applied almost exclusively to the divine Being.

In the regular construction of a simple sentence, the order of the words is, to put the nominative case first,

and the verb last, whilst the objective or any other case governed by the verb is put between; as, রাজা তাহাকে কহিলেন, *the king said to him*. This is owing to the general principle that the words which qualify a noun or a verb, or which are governed by it, are placed as nearly as possible before it; the most important being usually put nearest; thus allowing the verb, as the most important part of a sentence, to occupy the last place.

The general principle of placing the governed or qualifying word in front, is illustrated by the following examples. With the nominative case, thus, বৃহস্পতি-তুলা সকল নীতিশাস্ত্রের যথার্থ্য জ্ঞাতা বিষ্ণুশর্মা নামে এক পণ্ডিত, *a pundit, Vishnuusharmá by name, knowing the rights of all the moral shástras like Vrihaspati* (the teacher of the gods). With the objective; thus, সে রাজা অজ্ঞাতশাস্ত্র ও মনদা বিপথগামি আপন পুত্রগণকে কহিলেন, *the king spoke to his sons, who were ignorant of the shástras, and continually going astray in forbidden paths*.

In affirmative sentences the verb *to be* (in the present tense) is usually omitted after a noun or adjective, but not after an adverb; as, সে জন আমার শত্রু, *that person is my enemy*. But আমি ভাল আছি, *I am well*, আমি ভাল would mean *I am good*.

The verb *to be*, and verbs passive meaning *to be called*, have two nominative cases; as, তাহার পুত্র ধনবান ও ধার্মিক ও পণ্ডিত, *his son is a rich and virtuous and learned man*; তিনি ভূপতির প্রধান মন্ত্রী, *he is the king's prime minister*; পূর্বজন্মকৃত যে কর্ম তাহার নাম দৈব কহা যায়, *the deed that was done in a former birth is called Daiba, (inevitable in its consequences.)*

VIII.—TRANSITIVE VERBS.

Transitive verbs, whether simple or compound, govern the objective case ; as, স্বসমান লোকদের সহবাসেতে মতি সমতাকে পায়, এবং উত্তম লোকদের সহবাসেতে মতি উত্তমতাকে পায়, *by residing with equals the mind attains equality, and by residing with superiors the mind attains superiority* ; সে রাজা আপন আদেশের লঙ্ঘনকারক পুত্রদিগকেও ক্ষমা করিবেন না, *the king will not pardon even his own sons, if they transgress his commands.*

IX.—VERBS WITH TWO OBJECTIVE CASES.

Transitive verbs, when formed into causals, and a few others, govern two objective cases ; as, তিনি আমাকে শাস্ত্র শিক্ষা করাইলেন, *he taught me the shāstras* ; আমি তাঁহাকে এই কথা জিজ্ঞাসা করিলাম, *I asked him this question* ; তিনি আমাকে এই কথা কহিলেন, *this is what he said to me* , এই সুবর্ণকে কুণ্ডল কর, *make this gold into ear-rings* , আমি তোমাকে তুণ জ্ঞান করি, *I value you as a straw.*

When two objective cases are used, the one which is regarded as the principal is called *mukhya*, and the other which is regarded as the inferior, *gauna*.

Verbs which in the active take two objective cases, in the passive may take one ; as, এই প্রশ্ন কাহাকে জিজ্ঞাসিত হইল ? *who was asked this question ?* এই ব্যঙ্গ কাহাকে উক্ত হইল ? *to whom was this joke told ?* এই পত্র আমাকে লিখিত হইয়াছে, *this letter was written to me.* Instead of the objective the possessive with the word প্রতি may be used ; as, কাহার প্রতি and আমার প্রতি.

Intransitive verbs, when formed into causals, also take the objective case ; as, এমত দ্রব্য কে জন্মাইতে পারে ?

who can produce such a thing as this ? মাতা বালককে শয়ন করাইলেন, *the mother put the child to rest ;* তিনি এক স্তম্ভ বসাইলেন, *he erected a pillar.*

X.—VERBS GOVERNING THE INSTRUMENTAL AND LOCATIVE CASES.

The agent by whom, the instrument with which, or the manner in which, any action is performed, is governed by the verb in the instrumental case ; as, ঈশ্বরেতে জগৎ সৃষ্ট হইল, *the world was made by God ;* তিনি মন্দ লেখনীতে পত্র লিখিতেছেন, *he is writing his letter with a bad pen ;* নে আপন তাবৎ যত্নেতে শ্রম করিতেছে, *he is labouring with all his might.*

The locative case is used frequently in the place of the instrumental ; as, সে পাত্র জলে or জলেতে পরিপূর্ণ হইল, *the vessel was filled with water ;* তিনি ভোগে or ভোগেতে অতৃপ্ত হন, *he is not satisfied with enjoyment ;* সে তাঁহার ভয়ে দেশহইতে পলায়ন করিল, *through fear of him he fled from the country.*

Instead of the instrumental case, the noun compounded with another word or governed by a preposition is frequently used to express the agent, instrument, or cause, of an action ; as, ঈশ্বর কর্তৃক সকলি সৃষ্ট হইল, *all things were made by God ;* ছুরি দিয়া or দ্বারা মনুষ্যকে বধ করিল, *he killed a man with a knife ;* তিনি বল পূর্বক এই কর্ম করিলেন, *he did this work by force.*

XI.—VERBS GOVERNING THE DATIVE CASE.

Verbs of *giving* or *communicating to*, govern the dative case, which however most commonly has the same form as the objective ; as, সে ধনবান দরিদ্রদিগকে অনেক টাকা দিল, *that rich man gave much money to the*

poor ; আমার ভ্রাতা আমাকে এই কথা কহিল, *my brother said this to me* , তিনি আপন পুত্রকে বর দিলেন, *he gave his son his blessing*.

The dative may be expressed by three forms ; as, পিতা আমাকে or আমাবে or আমাব ধন দিলেন, *my father gave me the wealth*. The first of these however, as the rule states, is the one most commonly used.

If by this rule two nouns ending with কে should come together, the কে of the latter is omitted ; as, গুরু পিতাকে পুত্র সমর্পণ করিলেন, *the teacher delivered the son to the father*. To avoid this dilemma, however, a preposition is usually introduced ; as, গুরু পিতার নিকটে পুত্রকে সমর্পণ করিলেন, *the teacher delivered the son to the father*.

Verbs of giving and communicating govern the dative in the passive as well as in the active voice , as, আমাকে অনেক ধন দত্ত হইল, *much wealth was given to me* ; লোকদিগকে এই বাক্য উক্ত হইল, *this word was told to the people*.

XII.—VERBS GOVERNING THE ABLATIVE CASE.

All verbs which in English have *from* after them, in Bengálí take the ablative case ; as, লোভহইতে ক্রোধ হয়, ও লোভহইতে কাম জন্মে, ও লোভহইতে মোহ ও নাশ হয়, *from covetousness arises anger, and from covetousness arises lust, and from covetousness arises infatuation* ; সে গামহইতে গিয়াছে, *he is gone from the village* ; হরিণ জালহইতে মুক্ত হইয়া বনে পলায়ন করিল, *the deer escaping from the net fled to the wood*.

Native Grammarians say that all persons and things from whom or which there is a *departure*, *fear*, *re-*

proach, defeat, receiving, origin, preservation, rest, disappearance, and prevention, are put in the ablative case: but it will be found upon examination that the rule embraces not merely these words, but is of far more extensive application.

The ablative case is used also with the passive participles of some verbs of the above description; as, সেই মনুষ্যহইতে তোমার প্রাণ বক্ষিত হইল, *your life was preserved by that man*; আমি শত্রুহইতে নির্দিত হইলাম, *I was reproached by the enemy*; মিথ্যাবাদি লোকহইতে আমি ভীত হই, *I am afraid of a liar.*

XIII.—VERBS GOVERNING THE POSSESSIVE CASE.

Compound active or transitive verbs, when composed of a noun and কবণ, often take the possessive case instead of the objective; as, বৃক্ষের ত্যাগ করিয়া গৃহে প্রবেশ করিল, *leaving the tree he entered into the house*; অন্নের আশ্বাদন করিয়া সজীব হইল, *tasting the food he revived*; পরে তাহারা তাহাব বধ করিল, *afterwards they killed him.*

This is only allowable when the noun is one that is in current use as a noun, apart from the verb, and when at the same time its original meaning is essentially active. Thus one of the examples given above, বৃক্ষের ত্যাগ করিয়া, is not good Bengálí, because ত্যাগ, apart from a verb, is not in current use as a noun. In like manner it would be wrong to say, তাহাব দৃষ্টি করিলাম, because দৃষ্টি, although in current use as a noun, never means *the act of seeing*, but either *the power of seeing*, or else *an opportunity of seeing*.

The verb *to be*, when it means *to have*, whether expressed or understood, governs the possessive case;

as, আমার এক পুস্তক আছে, *I have a book* ; তোমার অনেক ধন আছে, *you have much wealth* ; তাহাদের অশেষ ধন (আছে,) *they have endless wealth*.

The verb *to be*, in like manner, when used elliptically in the imperative mood, governs the possessive case ; as, সকলের পরস্পর এক্য হউক, *may (there) be mutual concord of all* ; বিনয়শালি লোকদের আমোদ হউক, *may pleasure be (the portion) of the polite*.

XIV.—INFINITIVE MOOD.

One verb governs another that precedes it and depends upon it in the infinitive mood ; as, সকলে তাহাকে তিরস্কার করিতে লাগিল, *all began to reproach him* ; সে উত্তর দিতে পাবিল না, *he was not able to reply* ; তাহাদিগকে আনিয়ন করিতে লোক প্রেরণ কর, *send a person to bring them* ; সকলে যদি আসিতে পারে না, তবে এক জনকে প্রেরণ করিতে বল, *if all cannot come, tell (them) to send one person*.

The infinitive is sometimes governed by an adjective ; as, তোমার মঙ্গল আর নিজের বনে আসিবার কাৰণ কহিতে যোগ্য হও, *you are the fit person to speak of your own welfare and the cause of your coming into this solitary wood*, তাহারা এই কর্ম করিতে অসমর্থ হইবে, *they are unable to do this work* ; তিনি এই কর্ম করিতে পারক হইবে, *he is able to do it*.

The nominative belonging to the infinitive mood is most commonly the same as that of the governing verb ; if not, it must be distinctly expressed in the objective case, dependent upon the governing verb. An example of the latter kind is, আমি তাহাকে শীঘ্র যাইতে কহিলাম, *I told him to go quickly*.

The verbal noun, when it admits of being construed as a nominative, and occasionally as an objective, is

often used instead of the infinitive mood ; as, বনে বাস করা ভাল, এই স্থানে থাকা ভাল নয়, *to dwell in a wood is better than to remain in this place* ; এমত কথা কথা তোমাদের উচিত নহে, *it is not proper for you to say such things* ; ঈশ্বরকে প্রেম করা আমাদের কর্তব্য, *it is our duty to love God* ; আমি তোমার দেখা পাইলাম, *I gained a sight of you*.

XV.—GERUNDS.

Gerunds in বাব govern as verbs, but are governed as nouns, and therefore in the possessive case ; as, তোমাকে দেখিবার জন্যে তিনি এই স্থানে আইলেন, *he came hither for the purpose of seeing you*, এ কথা কহিবার সময়েই তাহারা তাহাকে বধ করিল, *at the time of his uttering these words they killed him* ; প্রভু বৃক্ষ বোপন করিবার কারণ উদ্যানে গিয়াছেন, *the master has gone into the garden to plant a tree*.

The gerund in বা, when connected with the word মাত্র, is always used adverbially ; as, সে যাইবামাত্র তাহাদিগকে ধরিল, *he immediately upon his going out seized them* ; সেই সমাচার পাইবামাত্র তাহাদের ক্রেশ বোধ হইল, *the news when received distressed them*.

The gerund in তে is generally used in the sense of *because* ; as, আমার ব্যবহার জ্ঞাত হওয়াতে তিনি বলিতে পারেন, *he can say by his knowing or because he knows my custom*.

Instead of the infinitive mood, governed by a noun or an adjective, the gerund is used : as, এখন যাইবার সময় হইল, *it is now time to go* ; তোমার নদী পার করিবার আবশ্যক আছে, *it is necessary for you to cross the river* ; যে হইবার উপযুক্ত নয় সে হইতে পারে না, যে হইবার উপযুক্ত তাহার অন্যথা হইতে পারে না, *what is not to be*,

cannot be ; and what is to be, that cannot be otherwise.

The other forms of the gerund, though less frequently used, have the same construction ; as, সে কর্ম করিবার কারণ or করণেব কারণ or করবার কারণ তিনি আইলেন, *he came for the purpose of doing that work.*

XVI.—PARTICIPLES.

Participles have the same agreements as adjectives, and the same government as the verbs from which they are formed ; as, পুরুষ মুক্ত হইয়া সুদ্ধা করিল, কিন্তু স্ত্রী মুক্ত হইয়া গৃহে গেল, *the man being released fought, but the woman being released went home ;* তাহার অনেক বিত্ত থাকিতেও অন্য ২ বান্ধবদিগকে ঐশ্বর্য্যমান দেখিয়া সন্তুষ্ট হইল না, *although he had great wealth, yet seeing his other friends richer, he was not satisfied.*

Whatever number of participles in বা may occur in a sentence, they are never to be connected together, as in English, by conjunctions, as, এমন কথা শুনিয়া নিজ দেশহইতে পলায়ন করিয়া অন্য দেশে গিয়া প্রাসী হইয়া থাকিল, *hearing this account, fleeing from his country, going into another country, being a sojourner, he remained .* i. e. *when he heard this account, he fled from his own country, went into a foreign one, and there remained a stranger.*

The participle in লে, preceded by a nominative case, must be taken like the nominative absolute in English ; as, তিনি এই কথা কহিলে তাহারা মনোযোগ করে না, *he saying this, they do not attend, i. e. when or while he says this, they do not attend ;* তাহারা চেষ্টা করিলে ধন প্রাপ্ত হইল, *they seeking, (i. e. whenever they sought,) obtained wealth.*

Adjectival participles sometimes govern the instrumental case, but most commonly the possessive ; as, *প্রাণের সন্দেহ বিষয়েতে প্রবৃতি কর্তব্য নয়*, *an attempt should not be made in an affair which endangers life* ; *সেই কর্ম করা আমাদের কর্তব্য*, *we ought to do that work* ; *এই বন আমাদের ত্যাগ্য*, *this wood must be abandoned by us* ; *সেবার্ষ্ম অতিকঠিন*, *নোগিদের অসাধ্য*, *the duty of serving is very hard ; it is impracticable even by ascetics*.

XVII.—ADVERBIAL USE OF THE LOCATIVE CASE.

All nouns and pronouns indicating time or place, and all those which being used adverbially are preceded in English by *at*, *in* or *into*, *to* or *unto*, *on* or *upon*, *by* or *near to*, must be in the locative case ; as, *তিনি কি গৃহে আছেন ?* *is he at home ?* *গৃহে যাইয়া দেখ*, *go into the house and see* ; *ইহাতে কি প্রকারে প্রীতি হইবে ?* *in what manner can there be love in this ?* *ভোজ্যমণ্ডে তাহা রাখ*, *put it upon the dining-table* ; *সে গঙ্গাতে বাস করে*, *he lives by or near to the Ganges* ; *বালক পাঠশালাতে গমন করে*, *the child goes to school* ; *সৈন্যগণ অশ্বেতে আরোহণ করিল*, *the soldiers mounted their horses* ; *শত্রুগণ পর্বতে উঠিল*, *the enemy ascended the mountain* ; *আমি কি প্রকারে তাহা করিতে পারি ?* *how (literally, in what manner) can I do that ?* *ভাগ্যক্রমে এতদংশ লাভ হয়*, *such gain is (comes) providentially ; (literally, in process of one's appointed lot)*

The name of a person or place is generally accompanied by the word *নামে* in the locative case, as, *সোহন নামে এক জন*, *a man by name John* ; *পাটলিপুত্র নামে এক নগর*, *a city by name Pataliputra*.

To express the idea *about*, *concerning*, *relative to*, or *respecting*, the locative case is used, or the word *বিষয়*,

, *matter, subject*, in the locative case ; as, তাঁহার বিষয়ে তুমি অনেক কথা কহিতে পার, *you can say many things concerning him* ; মিত্রবাক্যে অবজ্ঞার ফল এই, *this is the fruit of contempt respecting the advice of a friend*.

XVIII.—POSITION OF ADVERBS.

Adverbs are placed as near as convenient to the words which they qualify ; common ones for the most part before, but negatives after the verb, provided it be in the indicative mood, or in the second person of the imperative ; as, যে গুণ পণ্ডিতেবা প্রশংসা করে, গুণিলোক সে গুণ রক্ষা অবশ্য করিবে, *the quality that the wise praise, that quality well qualified people will certainly observe or keep* ; কথা কহিও না, *do not speak* ; প্রসঙ্গ উপস্থিত না হইলে কহিতে যোগ্য হয় না, *it is not proper to speak before hearing the matter*, lit. *while the matter is not brought before you* ; বিলক্ষণরূপে তাহা কহিয়াছ, *you said that very finely*.

A verb not in the indicative mood requires the negative to be placed before it. The same rule applies to all questions to which the hearer is not expected to reply. In sentences commencing with *if, whether, in order that*, the negative is also put before the verb. In sentences commencing with a relative pronoun, it is put after the verb when the pronoun designates some special matter of fact, person, or thing ; and before the verb when the pronoun refers to any out of a whole class of persons or things. Example : আমি যাহাকে জানি না, *the individual whom I know not*, meaning some person specially referred to ; আমি যাহাকে না জানি, *a person whom I know not*, meaning any person, although an

example of the class may be named ; তাহার কৰ্ম সমাপ্ত না হইলে আমি যাইতে পারি না, *his work not being finished, I cannot go* ; প্রাণকে যে বক্ষা করে তৎকর্তৃক কি রক্ষিত না হয় ? *he who saves life, by him what is not saved ?* This question is one to which no reply is expected. If information were sought, and an answer expected, it would be, কি রক্ষিত হয় না ?

Some adverbs have a symmetrical situation in the sentence, the one being in the former part of the first clause, and the other in the succeeding one ; as, বারং তিনি না আইসেন তাবৎ আমি থাকিব, *I will wait till he comes* ; lit. *while he does not come I will stay* ; যৎ ক্রণ আমার দন্ত না ভাঙ্গে তত ক্রণ তোমার পাশ ছেদন করি, *I will gnaw your bonds till my teeth break* ; তিনি যখন যান তখন আমি যাই, *when he goes, I will go also*.

XIX.—POSTPOSITIONS.

Postpositions govern the possessive case ; as, আমি তোমার সহিত মিত্রতা করিতে বাঞ্ছা করিয়া আসিয়াছি, *I have come with a desire to make friendship with you* ; ইহা শুনিয়া সে গর্তের মধ্যে থাকিয়া কহিল, *hearing this he remaining in the hole said* ; আমার নিকটে আইস, *come near to me* ; তোমার দ্বারা আমার উপকার হইতে পারে, *by you I may obtain assistance*.

The words বিনা and ব্যতিবেকে are united with the nominative case ; as, ঈশ্বর বিনা কে আমার উপকার করিতে পারে ? *who can help me besides God ?* ভর্তা বিনা আমি দুঃখিনী হইলাম, *I am unhappy without my husband or protector* ; বিদ্বান্ ব্যতিবেকে সম্ভাতে কেহ মান্য হয় না, *in an assembly none are regarded but the wise*.

The word দরে prefers the ablative case instead of the

possessive; as, সে আমাহইতে অনেক দূরে থাকে, *he stays at a great distance from me.* It may be আমার অনেক দূরে থাকে.

The postposition is occasionally compounded with the noun, in which case the possessive inflection is omitted; as, গুরুসমীপে যাও, *go to your teacher.*

XX.—CONJUNCTIONS.

Conjunctions generally connect the same moods and tenses of verbs and cases of nouns and pronouns; as, সেই বৃক্ষের কোটরে কালসর্পকে দেখিল এবং মারিল, *he saw a viper in the hollow of the tree and killed it*; গাও ও মেঘ ও মহিষ ও ছাগল চৰিতেছে, *the cow and sheep and buffalo and goat are feeding*; আমি সেই জনকে ও তাহার ভ্রাতাকে দেখিলাম, *I saw him and his brother*; সে তোমাকে ও আমাকে সুখ দিল, *he gave you and me pleasure.*

When the latter part of the sentence differs in its nature and construction from the former, the rule does not apply. This is particularly the case, when the former part of the sentence contains an assertion or command, and the latter a promise or inference from it; as, এই কর্ম কর, তাহাতে সুখী হইবা, *do this, and you will be happy*; যদি এই রূপ হয়, তবে গমন কর, *if things are so, then do you depart.*

When the latter part of the sentence is a consequence or result of the former, তাহাতে is used in preference to এবং or ও; as, আমি তোমার শত্রুকে দমন করিব, তাহাতে সে তোমার দ্রব্য আর কখনো হরণ করিবে না, *I will subdue your enemy, and he shall no more plunder you.*

When ও is put after a noun or pronoun, it means *also* or *too* or *even*; when added to a participle, *even* or

though or although ; as, সে স্থানে আমিও ছিলাম, *I also was there* . i. e. *besides others I too was there* ; তিনি দেখিয়াও দেখেন না, *though seeing he sees not*, i. e. *although he sees, he does not perceive* ; তাহা করিলেও কিছু ফল হইবে না, *though he do it, it will be of no use*.

The conjunction বা may be used to signify *or or but* ; as, নৌকাতে বা অশ্বে যাউব, *I shall go by boat or on horse-back* ; তাহা করিব না, যদি বা করি, তাহাতে ক্ষতি কি ? *I will not do it, but if I should, what harm will there be ?*

বরং *rather*, is used either by itself or followed by *ওথাপি* ; as, চুরি করা অপেক্ষা বরং ভিক্ষা করা ভাল, *it is better to beg than to steal* ; বরং পণ্ডিত শত্রু ভাল, *ওথাপি মুখ্য মিত্র ভাল নহে, a wise enemy is better than a foolish friend*.

যেন may be used alone as a conjunction in making a request, or as a relative pronoun followed by its correlative, as, হে পরমেশ্বর, আমার মন যেন কুপথে না যায়, *O Lord, let not my mind go in wicked ways* ; তোমার মঙ্গল যেন হয়, এই নিমিত্ত আমি প্রার্থনা করি, *I pray for your welfare*. যেন being originally the Sanscrit form of the relative যাহাতে, it must always precede the sentence which contains its correlative.

Some conjunctions have their corresponding conjunctions : the most frequent of these are যদি and তবে, যদিও and ওথাপি ; as, যদি তাকে দেখ, তবে তাকে এই কথা বল, *if you see him, tell him this* ; যদিও এমন হয়, ওথাপি তাহার সহিত আমার বড় প্রীতি, *although it is so, yet I have a great affection for him*.

When the former part of such a sentence refers to matter of fact, যদি or যদিও may be omitted, but তবে or ওথাপি must be retained ; as, আমি ভবয় বাক্য দিয়া তাহাকে

আনিয়াছি, তবে কি প্রকারে আমাকে নষ্ট করিতে ইচ্ছা করে ?
*I introduced him with an assurance of protection, how
 then can he wish to destroy me ?*

XXI.—INTERJECTIONS.

Interjections require the vocative case; as, হে প্রভো, আজ্ঞা কর, *give your order, sir*; হে নারি, আমার কথা শুন, *hear me, O woman*, হে আমাদের স্বর্গস্থ পিতা, আমাদের নিবেদন শুন, *our Father who art in heaven, hear our prayer*; ওহে ভ্রাতা, এ স্থানে আইস, *O brother, come hither*.

The word বিক্, *fie upon*, or *woe to*, governs the ob-
 jective case; as, যে জন কেবল খেলা ভাল বাসে তাকে বিক্, *fie upon him who delights only in play*; মনুষ্যজন্ম পাইয়া
 ঈশ্বরের সেবা করিলাম না, আমাকে বিক্, *woe to me, that
 being born a man I have not served God* !

For the specific use of particular interjections in re-
 ference to particular persons, &c., see the chapter on
 interjections at page 84.

CHAPTER X.

Of Prosody.

Prosody is the last and lowest part of the Bengálí language. There are three things which contribute to the inferiority of Bengálí verse (*padya*). The first is disregard of pronunciation in the words. A word is not pronounced as in prose, but every consonant has a vowel after it, though in prose it has none, thus in prose we have *dwápar*, in verse *dwápara*; in prose *man*, in verse *mana*, &c. In most languages it is the property of poetry to *contract*, but in Bengálí to *expand*. The second is disregard of quantity.* All that is re-

As in most of the modern languages of Europe, so likewise in the Bengálí, quantity has in a great measure been superseded by the accent. Accented syllables are treated as long, and every syllable not accented may be used as short. In Bengálí the accent usually falls either upon the penultima or upon the antepenultima, and which of the two is accented is in most cases determined by the circumstance whether the penultima forms a part of the root or a part of an inflexion. In the former case it is accented, in the latter it is not.

The notes subjoined to many of the following specimens of poetry will show that this theory throws a clear light upon some metres of Bengálí poetry. The language hardly admits of a measure which does not commence with an accented (or long) syllable. It therefore affords great scope for employing the trochee, spondee, and dactyl.¹

Bengálí rhyme almost always embraces *two vowels with a consonant between*. When this is not the case, it invariably

coured is that the verse should have a certain number of syllables, and that the final of one given number of syllables should jingle with the final of another given number. Thus rhyme, which is contemned by Sanscrit and Greek, is made the principal thing in Bengálí, and it matters not whether the syllables be long or short, so that they rhyme at the appointed place. The third is disregard of ancient versification. In a language derived almost entirely from the Sanscrit, we might have expected to find some of its poetical metres, if not in a pure, at least in an imitative form. But this is not the case, the ancient metres are utterly neglected, and others entirely new substituted in their place.

In Bengálí as in Sanscrit a couplet or stanza or verse is called *Shloka* or *Shlok*; and as in that language, there are four constituent parts in every such verse, which parts are called *pádas* or *charanas*.

It is not necessary to say much here about quantity or poetical feet, since the existence of long and short vowels, and words constituting every kind of feet, is turned to little account in poetry. The harmonic pause, however, is not forgotten: this, which in Sanscrit is used only in verse measured by time, is of very common use in Bengálí verse, in which time is disregarded. This harmonic pause, *jálí*, is equivalent to a comma: it is usually made in the parts of a line which rhyme, but includes *one accented vowel, and the consonant nearest to it*. But as similarity of sound is all that is required, the rhyming letters do not always look the same, when printed, in both members of the rhyme.—ED

as no mark to express it. The following example will serve to explain its nature :—

তিনি সৰ্বজ্ঞাতা, সকলের বিধাতা, সর্বোপরি বর্তমানে ।

Tim sarbagyátá, sakaler bidhátá, sarbop ori bartamáne.

He is all-wise, the sustainer of all, God over all.

The metre (*chhanda*) most commonly used in Bengálí poetry is that called *Payár*, which consists of fourteen syllables to every *páda*. The *pádas* being commonly ranged in lines, four of them constitute a verse (*shlok*), and each succeeding *páda* jingles with the preceding one. There can be little doubt that this barbarous metre is the Sanscrit *anushtup* curtailed in its second *páda*. The fourteen syllables are divided into two parts, the first containing eight, the second six syllables. The first and ninth syllables are long ones, and by these the reader must be guided. The fifth ought to be short, and the sixth, seventh and twelfth long ; but these rules are more frequently violated than observed. The first five syllables may be divided after the second or after the third, as may seem most convenient. The following three verses from the *Mahábhárat* will be sufficient to explain the nature of this metre. The ninth line, beginning with গুণীকাকালে, is the only one that approaches to anything like harmony.

দ্বাপর যুগেতে রাজা নামে পবিত্র ।

সত্যশীল ধর্মবান্ধ তপেতে তপ্তব ॥

সকল তেজিয়া রাজা ধর্মে দিল মন ।

কঠিন তপস্যা বনে করে অনুক্ষণ ॥

শিবে জটা ধরে রাজা বন্ধল পবিধান

কভু ফল মূল খায় কভু অমৃপান ॥

কখন গলি ত পত্ৰ কহু বাতাহাব
বৎসবেক নৃপতি করিল অনাহার ॥

গুণিককালে চতুর্দিকে জ্বালিয়া আগনি ।
উর্দ্ধপদে তার মধ্য বহে নৃপমনি ॥
হেন মতে তপ কৈল সহস্র বৎসব ।
তার তপ দেখি ভয় হৈল পুৰন্দর ॥*

The following three sentences convey the literal meaning :—

In the Dwápara yug there was a king named Parichara ; he was true, virtuous, and devoted to penance leaving all, the king gave his mind to virtue ; and in the wood performed the hardest austerities.

The king had on his head clotted hair, and on his body clothing made of bark ; now and then he ate fruits or roots and now and then drank water ; and now and then he fed on withered leaves, and now and then on air ; and once for a whole year the lord of men went without food.

* For reading this metre, the following scheme will afford a key it must however be observed that nobody follows the metre accurately : to do so would be pedantic

- ৩ ৩ | - ৩ | - - | - || - ৩ ৩ | - ৩ | -
Dwápara | juge- | te rá- | já || Náme Pa- | rícha- | ra
- - | - ৩ ৩ | - - | - || - ৩ ৩ | - ৩ | -
Satya | shíla dhar- | maban- | ta || Tapte | tatpa | ra.

It will easily be seen that after the eighth syllable there is usually a pause, though not always, the omission of it is very harsh.

*In the hottest season he kindled fires all around him ;
and in the midst of them this best of kings stood on tiptoe.
In this manner he performed penance for a thousand
years ; till Indra seeing his penance became alarmed.*

Having thus explained what may be called the heroic metre of the Bengálí, we shall now proceed to shew the nature of some of their other principal measures. A few of these at least, in which quantity is totally disregarded, and the accent only followed, are far superior in point of elegance to the heroic metre ; and possess a regularity of arrangement, harmony of sound, and softness of cadence, which delight the ear. We shall arrange them according to the number of syllables in the páda, beginning with the fewest, and regularly advancing to those of the greatest length.

1. The first, according to the number of syllables in the páda, is the *Ekábalí*. It consists of eleven syllables to the páda ; and the last syllable of each first páda rhymes with the last syllable of the succeeding one : as,

শুন লো মালিনি কি তোর বীতি ।
কিঞ্চিতো হৃদয়ে না হয় ভীতি ॥
এত বেলা হৈল পূজা না করি ।
কুদায় তুষার জ্বলিয়া মরি ॥*

*O fan florist ' hear ; what ' custom is this of yours ?
Is there no fear in your heart ? It is now so late and yet*

* The Editor suggests the following analysis :—

Shuna lo | málíní | kí tora | rítí
Kinchito | hridaye | ná haya | bhítí
Eta be- | la baila | pújá ná | kar.
Khyudháya | trishnáya | jwalyá | marí.

*I have not performed pújá, (worship,) and am dying in the flames of hunger and thirst.**

2. The second, which is the one least used, is the *Totaka*, consisting of twelve syllables to the páda.

নৃপনন্দন কামবসে বসিয়া ।
পরিধান ধৃতী পড়িছে ঋমিয়া ॥
তরুণী ধরিয়া হৃদয়ে লইল ।
নলিনী যেন মত্ত করী ধরিল ॥†

The king's son, full of tender affection, telling full his robe, seized and pressed the maiden to his heart, with as little ceremony as a wild elephant seizes on a lotus.

3. The third is the *Mál-jhám*p. It has fourteen syllables in each line or páda : the final syllable of the first páda rhymes with the final of the second, and the final of the third with that of the fourth : besides which the fourth, eighth, and twelfth syllables of each páda rhyme : as,

কোতোয়াল, যেন কাল, খাঁড়াডাল, ঝাকে ।
ধবি বাণ, খরশাণ, হান হান, ডাকে ॥

* Flowers are used in the daily worship, and till these are obtained, the worship cannot be performed or food taken. These flowers are brought by female servants.

† The Editor suggests the following analysis, in which the accent is taken as a guide.—

Nripanan- | dana ká- | marase | *rasya*
Paridhá- | na dhutí | parichhe | *khasiyá*
Taruní | dhanyá | hrud-ye | *laíla*
Nahíní | jena mat- | ta karí | *dharila*.

চোৰ ধৰি, হৰি হৰি, শব্দ কৰি, কয়।
কে আমাৰে, আব পাৰে, আৰ কাৰে, ভয় ॥*

The watchman, like Death, with sword and shield rattles along, and seizing his well-pointed arrow, cries out, Strike, strike seizing the thief, vociferating Hari, Hari, he exclaims, Who now can do ought against me, and whom have I to fear ?

4. The fourth is the *Málatí*, which consists of fifteen syllable to the páda, with the last syllable of the first rhyming with the last of the second, &c. : as,

ওলো ধনী পুনৰ্দ্ধাৰ এক্টিবাৰ চাও লো।
বাঁচি কি না বাঁচি ইথে বুঝে যাই তাও লো ॥
কিন্তু শুনিয়াছি পুৰাতন লোকে কয় লো।
বিষেৰ গুৰুধ নিষ বিষে বিষ ক্ষয় লো ॥†

O you precious one, take another glance ; then I shall see whether I can survive or not but I have heard it has been said by the ancients that the cure of poison is poison, and that one poison destroys the other.

5. The fifth is the *Chámar*, which has the same number of syllables as the preceding, and the same

* The Editor suggests the following analysis —

Koto- | yáta || Jena | kála || Khánjá | dhála | jhánhe
Dharí | bána || Khara- | shána || Hána | hána | dáhe
Chora | dhari || Hari | Hari || Shabda | kari | haya
Ke á- | máre | Ára | páre || Ára | káre | bhaya.

† The Editor suggests this analysis —

- ৩ | - ৩ | - ৩ | - ৩ || - ৩ | - ৩ | - ৩ | -
O lo | dham | punar- | bára || Ekṭi | bára | chao | lo.

rhyme in the pádas, but which differs from it in the regularity of its long and short syllables. With some trifling exceptions it consists entirely of trochees, i. e. a long and short syllable throughout : as,

ভূপ মৈঁ তিহারি ভট্ট কাঞ্চীপুর জায় কে ।
 ভূপকো সমাজ মাঝে রাজপুত্র পায় কে ॥
 হাত জোড়ি পত্র দিহ শিব ভূমি নাথ কে ।
 রাজপুত্র কী কথা বিশেষ মৈঁ শুনায কে ॥*

The bard Bhūtamay Tenhári going to Káncchīpur, and finding the king's son in the assembly of the monarchs, joining his hands and bowing down to the ground, presented the letter and related particularly all about the king's son.

6. The sixth is the *Lalita-jhám̐*. This also has fifteen syllables to the páda, and the finals of the pádas rhyming as before : but besides this it has the rhyme extended to the fourth, eighth, and twelfth syllables in each páda : as,

স্তনভাবে, একে নাবে, চলিযাবে, ললনা ।
 তাহে অতি, সে যুবতি, যুদুগতি, চলনা ॥
 নিশিযোগে, সুখভোগে, সে কি যোগে, যাইত ।
 মনোরথ, যদি রথ, সে মন্থথ, না দিত ॥†

This young woman, through her own weight, was not able to go far at the best her motion was but very slow :

* The Editor suspects that this example has crept in through an oversight. The language is not Bengali, but Hindi, and the metre should probably be regarded as belonging to the latter language.

† Let the reader compare this with No. 3.

how then could she have gone to enjoy pleasure at night, if the god of love had not lent her his charming car ?

7. The seventh metre, according to the number of syllables in the páda, is the *Laghu-bhanga-tripadī*. It has sixteen syllables in the first páda, and twenty in the second, which rhyme at the end. Also in the first páda the eighth and sixteenth syllables rhyme; and in the second, the sixth, twelfth, and eighteenth syllables. The third and fourth are like the first and second: as,

মালিনী কীল খাইয়া, বলিছে দোহাই দিয়া।

আমাবে যেমন, মারিলি তেমন, পাইবি আপন ক্রিয়া॥

নষ্টেব এমন গুণ, পুষ্টে মাখাইয়া চুন।

কি দোষ পাইয়া, ওবে কোটালিয়া, কবিলি মাঝিয়া খুন॥*

The watchman beat the (wicked) florist, and she cried out for protection; ‘As you beat me, so you will obtain the reward of your deed.’ This is just the way of the depraved; they apply a plaster and say, O watchman, what fault have you found in me, that you are beating me to death?

8. The eighth is the *Laghu-tripadī*, which has twenty syllables in each páda. Besides the usual rhyme at the end of each two pádas, it has also a rhyme between the sixth and twelfth syllables in each páda: as,

গুধিনী গঙ্গিত, মুকুতা বঙ্গিত, বতিপতি শ্রতিমূলে।

ফাশ জড়াইয়া, গুণ গড়াইয়া, খুইল অধনু হূলে॥

¹ The Editor suggests the following analysis -

Málmí | kila khá- | rya || Bahchhe | dōhái | dīya

Ámare | jemana || Mārī | temana || Páñ | āpana | kriyá

Nashtera | emana || gura || Pūshthe mǎ- | khāya chuna

Kī dosha | payá—Ore ko- | talayá || Karī | mārīyá | khuna *

অধব বিশ্বব, খাউতে মধব, চঞ্চল খঞ্জন মাখী ।

মধ্যে দিবা থাক, বাডাইল নাক, মদনেব স্তকপাখি ॥

Cupid, threading and adjusting the string adorned with pearls of surpassing beauty, placed it at the bottom of her ear under the arch of her brow, and between her ruddy lips sweet to the taste, and her sparrow-like fickle eye, he made prominent her parrot-like nose.

9. The ninth metrie is the *Dīrgha-bhāṅga-tupadī*, which has twenty syllables in the first pāda, and twenty-six in the second. In this, beside the rhyme at the end of each two pādas, there is also a rhyme between the tenth and twentieth syllables of the first pāda, and between the eighth and sixteenth of the second pāda: and so again in the third and fourth pādas: as,

প্রভাত হইল বিভাবনী, বিদ্যারে কহিল সহচরী,

সুন্দর পড়েছে ধরা, শুনি বিদ্যা পড়ে ধরা, মখী তোলে ধরাধরি করি।

কান্দে বিদ্যা পড়িয়া ভূতলে, ধরা বহে নয়নের জলে,

কপালে কঙ্কণ মাঝে, কধির বহিছে ধারে, কি হৈল কি হৈল ঘন বলে ॥ *

When it was morning, the companion of Bidyā told

* The Editor suggests the following —

Prabhāta | hula | bibhā- | barī

Bidyāre | kahula | saha- | charī

Sundara | parechhe | dhara

Shuni Bi- | dyā pare | dhara

Sakhī to- | le dhara- | dhara | kari

Kande Bi- | dvā pari- | yā bhū- | tale

Dhāra ba- | he naya- | nara | jale

Kapāle | kankana, mare

Rudhira | bahichhe | dhare

Ki hula | ki hula | ghana | bale.

her that Sundar was seized. Hearing this she fell on the ground, and they tried to raise and support her ; but falling to the earth again she wept aloud, and poured from her eyes a flood of tears then striking her head with her bracelets till the blood flowed down, she exclaimed repeatedly, *What a catastrophe ! what a catastrophe !*

10 The tenth metre, which is allied to the preceding, is called *Dirgha tripadī*. It has twenty-six syllables to each páda, with the rhyme between the eighth and sixteenth of each páda, and the final of every two padas, as,

এ হোব মাসিবে বাপা, কোন কৰ্ম নাহি ছাপ,
 আকাশ পাতাল ভূমণ্ডল,
 আকাশ পাতিয়া ফাঁদ, ধবে দিত্ত পারি চাঁদ,
 কুলেব কামিনী আনি ছলে।
 বাব বলে তুমি মাসী, তিবা বলে আমি দাসী,
 মাসী বল আপনার প্রাণে,
 হরি কাল হরিবারে, মা বলিল যশোদাবে,
 পুৰাণে পুৰান লোক শুনে॥

I could, from this aunt of yours there is nothing hid, either in heaven, earth, or hades. I can spread a net in the heavens and catch the moon, and I can by contrivance bring to you the most respectable woman. The prince said, you are indeed my aunt. Hirá said, I am your slave whom by courtesy you call your aunt, just as Harí, when he spent his time here, called Jashóda his mother ; to the old writings old people listen.

11. The eleventh metre is called *Laghu-chatuspadī*. It consists of twenty-three syllables to the páda, with the rhyme between the sixth, twelfth, and eighteenth

syllables of each páda, and the final of every two pádas ,
as,

দেখিয়া সুন্দর, কপ মনোহর, স্মরে জব জব, যত রমণী ।
করবী ভূষণ, কাঁচলী কমন, কটিব বসন, খসে অমনি ॥
চলিহেনা পারে, দেখাইয়া ঠাবে, এ বলে উহাবে, দেখা লো মই ।
মদন জ্বালায়, তনু জ্বলে যায়, বকুল তলায়, বসিয়া ওই ॥

All the fair ones, seeing Sundar of beautiful form, became enamoured of him, and entirely neglectful of their ornaments and dress. Not being able to proceed, one pointed him out to another ; and thus one said to that one, See, this is he. Thus while he was sitting under the bakul tree, Cupid inflamed their minds, and their bodies became feverish.*

12. The twelfth metre, which is allied to the preceding one, is called *Dīrgha-chatuspadī*. It has thirty-one syllables in each páda, with the rhyme at the eighth, sixteenth, and twenty-fourth syllables of each páda, and the final of every two pádas ; as,

প্রহর বাজিল অই, প্রাণেশ আইল কই,
উঠ চল যাই মই, কি হইবে থাকিলে ।
তবে তো পাইব সুখ, হেবির তাহাব মুখ,
সহিবে এতেক দুঃখ, প্রাণে সখি বাঁচিলে ॥

The hour has struck, and the lord of my life is not come rise, O my friend, and let us depart ; of what use is it staying here ? Then O my friend, I shall be happy, when I shall see his face, after having endured so much trouble, and having scarcely escaped with my life.

13. The thirteenth metre is the *Laghu-lahita*. It has twenty-four syllables in each páda, with the rhyme

* *Mimusops elenghi*.

at the sixth, twelfth, and eighteenth syllables of each páda, besides the finals of every two pádas ; as,

কটাক্ষ সন্ধানে, আপনার পানে, ওলো সুলোচনে, চেয় না চেয় না,
উহার বেদনা, তুমি তো জান না, অনর্থ যাতনা, পেয় না পেয় না।
ও যে খবতব, নয়নের শব, কে বা আত্ম্য পর, জানে না জানে না,
পড়িলে রূপসী, খরধার অনি, কামার বলিয়া, মানে না মানে না ॥

O thou bright-eyed one ! do not cast a piercing glance upon thyself. Thou knowest not the pain it will cause, and why, O why shouldst thou suffer needless anguish ? The sharp arrow of the eyes, O fair one, regards not who is its owner and who is not, even as the sharp-edged sword, when it falls, regards not the smith more than any other person.

14. The fourteenth metre is called *Dirgha-lalita*. It has thirty-one syllables to the páda, with the rhyme at the eighth and sixteenth syllables of each páda, and at the end of every two pádas ; as,

উদয় হইল বিধু, তাহে বায়ু বহে মৃদু,
কুহু মূহু ডাকে বাধা মানে না গো মানে না।
সে ধনী নবীন বাল্য, ঘটেছে নবীন জ্বালা,
বিবহ কেমন কভু জানে না গো জানে না।
কেমনে বাঁচিবে সখি, কুপথ্য সকলি দেখি,
বুঝি আর এ যাতনা ঘুচে না গো ঘুচে না।
উপায় না দেখি আর, সখি বুঝি এই বার,
বিবহ বিষম জ্বরে বাঁচে না গো বাঁচে না ॥

The moon is risen, the gentle zephyrs blow, and the cuckoos voice is repeatedly heard ; nothing can resist them. There is a precious blooming maid, and a new kind of fever has seized her ; alas, she never knew what

separation was before. O my friend, how will she survive it? I see every thing will increase the disease. and I think the anguish will not be alleviated. I see no remedy, and I now really think, O friend, that she will certainly expire by this destructive fever of separation.

In sacred odes and hymns some of the preceding metres are used in their entire form, and others with some slight variations. Usually a chorus is prefixed, of which either a part or the whole is repeated at the end of each stanza. Into Christian hymns the English metres, such as the long, short, common, and peculiar, &c., have also been introduced. It would be unfair to criticise them, as they have not yet had sufficient time to come to perfection. It is, however, extremely doubtful whether any iambic metre can ever be successfully introduced into a language which seems to abhor it. From the attention now paid to the cultivation of the Bengálí language, which possesses very great capabilities, we are persuaded that the time is not very distant when its compositions both in prose and verse will equal, if not outvie, those of any other vernacular language of India.



APPENDIX.

(1.) SPECIMEN OF PARSING.

স্বর্ণের পরীক্ষা অগ্নি, এবং বন্ধুর পরীক্ষা বিপদকাল। আমরা-
গেতে যে বিপদ ঘটবে, তাহা আমরা উভয়ে সহ্য করিয়া পরস্পর
সহকারী হইব, এই নিয়ম করিয়া দুই বন্ধু দেশভ্রমণ করিতে লাগি-
ল। যাইতে ২ পথের মধ্যে অকস্মাৎ এক ভয়ঙ্কর ভালুকের সহিত
সংঘটন হইল, তাহাতে পলাইবার কোন উপায় চেষ্টা করিয়া না
পাইলে এক জন এক বৃক্ষে উঠিল, আর এক জন নিকপায় হইয়া
মৃত্তিকার উপরে পড়িয়া মৃত্তিকায় মুখ দিয়া নিশ্বাস কল্প করিয়া
বহিল। ভালুক আসিয়া তাহার গাত্রে মুখ দিয়া বেড়াইতে লাগিল,
ও তাহার নাসিকায় ও কাণে মুখ দিয়া অনুভব করিল, এই কেবল
মৃত শরীর, ইহা জ্ঞান করিয়া তাহাকে ছাড়িয়া গেল। ভালুক বাই-
বামাত্র অন্য জন বৃক্ষহইতে নামিয়া বলিল, হে বন্ধো, ভালুক তো-
মার কাণে কি বলিল? সে উত্তর দিল, ভালুক এই কথা বলিল, যা-
হার। আপদের সময়ে বন্ধুদিগকে আপদে ফেলিয়া পলায়ন করে,
এই প্রকার লোকদের সহিত কেমন করিয়া বাস কর? ইতি।

স্বর্ণের *of gold*, a common noun of the third declension,
neuter gender, possessive case, governed by the
noun following. See Rule 1.

পরীক্ষা, *the test*, a common noun of the third declen-
sion, nominative case required by the verb ~~আছে~~
understood. See Rule 7.

অগ্নি, *fire*, a common noun of the third declension, nomi-
native case to the verb আছে understood.

এবং, *and*, a copulative conjunction.

বন্ধু, *of a friend*, a common noun of the first declension, masculine, possessive case, governed by পরীক্ষা, according to Rule 1.

পরীক্ষা, *the test*, a noun, as described above.

বিপদকাল, *tune of calamity*, a compound noun of the second genus and first species, of the third declension, neuter, nominative case to the verb আছে understood. The component parts are বিপদ and কাল.

আমাদিগেতে, *to us*, a personal pronoun, first person, plural number, locative case, governed by the verb ঘটিবে. Rules 2, 17.

যে, *what*, a relative pronoun, used as an adjective one, agreeing with the noun following. Rule 6.

বিপদ, *trouble*, a common noun of the third declension, nominative case to the verb following.

ঘটিবে, *may happen*, a regular verb of the active voice, indicative mood, future tense, third person, agreeing with বিপদ.

তাহা, *that*, the correlative pronoun, objective case, governed by the participle সহ্য করিয়া.

আমরা, *we*, a personal pronoun, first person, plural, nominative case to the verb হইবে.

উভয়, *two, both*, an adjective pronoun of the indefinite kind, nominative case agreeing with আমরা. See page 21, note.

সহ্য করিয়া, *bearing*, a participle from the compound verb সহ্য করণ, agreeing with আমরা.

পরস্পর, *mutually*, an adverb qualifying the next word.

সহকারী, *assisting*, an adjective, positive state, agreeing with the pronoun আমরা.

হইবে, *will be*, an auxiliary verb, indicative mood, future tense, first person, agreeing with আমরা.

এই, *this*, an adjective pronoun of the demonstrative kind, agreeing with নিয়ম.*

নিয়ম করিয়া, *agreement making*, a participle from the compound verb নিয়ম করণ, agreeing with the following nominative case দুই বন্ধু.

দুই, *two*, a numerical adjective agreeing with the following noun.

বন্ধু, *friends*, a common noun of the first declension, nominative case to the verb লাগিল. The plural termination বা is omitted, because it is preceded by a word denoting plurality. See p. 22.

দেশভ্রমণ, *the circuit of a country*, a compound noun of the second genus and first species, united with the auxiliary following to form a compound verb. See p. 93.

করিবে, *to make*, an auxiliary verb of the infinitive mood, governed by the following verb.

লাগিল, *began*, a regular verb in the active voice, indicative mood, imperfect tense, third person, agreeing with its nominative case দুই বন্ধু.

বাইতে ২, *continuing to go*, a continuative participle from the verb যাওন, agreeing with তাহাৰা understood. See page 70.

পথেৰ, *the way*, common noun of the third declension, neuter, possessive case, singular, governed by মৰে.

মৰে, *in*, a separable preposition governing the possessive case.

অকস্মাৎ, *suddenly*, an adverb of quality.

* The adjective still agrees with the noun, though the noun, being connected with the auxiliary, forms a compound verb.

এক, *a*, an adjective pronoun of the indefinite kind, agreeing with ভালুক.

ভয়ঙ্কর, *terrific*, an adjective of the positive state, agreeing with the following word.

ভালুকেব, *bear*, a common noun of the first declension, masculine, possessive case, singular, governed by the next word.

সহিত, *with*, a separable preposition governing the possessive case.

সংঘটন, *a meeting*, a common noun of the third declension, neuter, nominative case, singular to the verb following.

হইল, *was*, an auxiliary verb, indicative mood, imperfect tense, third person, agreeing with সংঘটন.

তাহাতে, *and*, a copulative conjunction.

পলাইবার, *of escaping*, a gerund from the verb পলাওন, *to flee, to escape*, governed by the noun উপায়.

কোন, *any*, an adjective pronoun of the indefinite kind, agreeing with the next word.

উপায়, *method, means*, a common noun of the third declension, neuter, objective case, singular, governed by the next participle.

চেষ্ঠা করিয়া, *seeking*, a participle from the compound active verb চেষ্ঠা করণ, agreeing with তাহারা, *they*, understood.

না, *not*, an adverb of negation before the participle.

পাইলে, *finding*, a participle from পাওন, agreeing like the preceding.

এক, *one*, an indefinite adjective, agreeing with জন.

জন, *person*, a common noun of the first declension, masculine, singular, nominative to the verb উঠিল.

এক, *a*, adjective pronoun agreeing with বৃক্ষে.

বৃক্ষে, *into (a) tree*, a common noun of the third declension, neuter, locative case, governed by the verb উঠিল.

উঠিল, *ascended*, a neuter verb, indicative mood, imperfect tense, third person singular, agreeing with এক জন.

আব এক, *the other*, a compound adjective pronoun of the indefinite kind, agreeing with জন.

জন, *person*, common noun, first declension, nominative case to বহিল.

নিরুপায়, *helpless*, an adjective agreeing with জন.

হইয়া, *being*, a participle from the auxiliary হওন, agreeing with জন.

মৃত্তিকার, *the ground*, a common noun of the third declension, possessive case singular, governed by the next word.

উপরে, *upon*, a separable preposition governing the possessive case.

পড়িয়া, *falling*, a participle from the verb পড়ন, to fall, agreeing with জন.

মৃত্তিকায়, *on the ground*, common noun, the locative case, by দিয়া.

মুখ, *(his) face*, a common noun of the third declension, objective case, governed by দিয়া.

দিয়া, *giving, putting*, a participle from দেওন, to give, agreeing with জন.

নিশ্বাস, *(his) breathing*, a common noun of the first declension, neuter, objective case, governed by the next word.

বন্ধ করিয়া, *stopping*, a participle from the verb বন্ধ করণ,

to stop, agreeing with জন. These participles exemplify Rule 16.

রহিল, *remained*, a regular verb, indicative mood, imperfect tense, third person, agreeing with জন.

ভালুক, *the bear*, common noun of the first declension, masculine, nominative case to the verb লাগিল.

আসিয়া, *coming*, a participle from the verb আইসন্, agreeing with the preceding word ভালুক.

তাহার, *his, of him*, a personal pronoun, possessive case, governed by গাত্রে.

গাত্রে, *on the body*, a common noun of the third declension, neuter, locative case, according to Rule 2.

মুখ, (his) *mouth*, a common noun of the third declension, neuter, objective case, governed by the participle দিয়া.

দিয়া, *giving, putting*, a participle from দেওন, agreeing with ভালুক.

বেড়াইতে, *to go round*, a verb, infinitive mood, governed by লাগিল.

লাগিল, *began*, a verb intransitive, indicative mood, imperfect tense, third person, agreeing with the nominative ভালুক.

ও, *and*, a copulative conjunction.

তাহার, *his, of him*, a personal pronoun, possessive case, governed by নাসিকার.

নাসিকায়, *to (his) nostrils*, a common noun of the third declension, locative case, according to Rule 2.

ও, *and*, a copulative conjunction.

কাণে, *to (his) ear*, a common noun, of the third declension, locative case, like নাসিকায়.

মুখ দিয়া, *putting his mouth*, as described above.

অনুভব কবিল, *thought*, a compound verb intransitive, indicative mood, imperfect tense, agreeing with ভালুক.

এই, *this*, an adjective pronoun of the demonstrative kind, agreeing with শরীর understood.

কেবল, *only*, an adverb.

মৃত, *dead*, a past participle, agreeing with শরীর.

শরীর, *body*, a common noun, third declension, nominative case to আছে understood. For the two words মৃত শরীর, the word শব might be used.

ইহা, *this*, a demonstrative adjective pronoun, neuter gender, objective case, governed by জান করিয়া.

জান করিয়া, *thinking, knowing*, a participle from জান করণ, agreeing with ভালুক.

তাহাকে, *him*, personal pronoun, objective case, governed by the next word.

ছাড়িয়া, *leaving*, a participle from ছাড়ন, agreeing with ভালুক

গেল, *went, departed*, a verb irregular, from যাওন, indicative mood, imperfect tense, third person, agreeing with ভালুক.

ভালুক, *the bear*, common noun as before.

যাইবামাত্র, *on going away*, a gerund used with মাত্র, according to Rule

অন্য, *the other*, an indefinite adjective pronoun agreeing with জন.

জন, *person*, a common noun, third declension, nominative case to বলিল.

বৃক্ষহইতে, *from the tree*, common noun, third declension, ablative case, by Rule 12.

নানিয়া, *descending*, a participle from নামন, agreeing with জন.

বলিল, *said*, a verb regular, indicative mood, imperfect tense, third person, agreeing with its nominative জন.

হে, *O*, an interjection.

বন্ধো, *friend*, common noun, first declension, vocative case.

ভালুক, *the bear*, a common noun, as before.

তোমার, *your, of you*, a personal pronoun, possessive case, governed by কাণে.

কাণে, *in the ear*, a common noun of the third declension as before ; here repeated idiomatically to express repetition.

কি, *what*, an interrogative pronoun, objective case, governed by the verb বলিল.

বলিল, *said*, a verb as described above.

সে, *he*, personal pronoun, nominative case to দিল.

উত্তর দিল, *answered*, a compound verb, indicative mood, imperfect tense, third person, agreeing with the nominative সে.

ভালুক, *the bear*, a common noun as before.

এই, *this*, a demonstrative adjective pronoun, agreeing with কথা.

কথা, *word*, a common noun of the third declension, objective case, governed by বলিল.

বলিল, *said*, a verb as before described.

যাহা, *who*, a relative pronoun, nominative case to করে.

আপদেব, *of trouble*, a common noun, third declension, possessive case, governed by the next word.

সময়ে, *in the time*, a common noun, third declension, locative case, according to Rule 2.

বন্ধুদিগকে, *(their) friends*, a common noun of the first declension, objective case plural, governed by ফেলিয়া.

আপদে, *in trouble*, a common noun, third declension, locative case, according to Rule 2.

ফেলিয়া, *casting off*, a participle from ফেলন, agreeing with যাহাৰা.

পলায়ন করে, *flee*, a compound verb, indicative mood, present tense, third person, agreeing with its nominative যাহাৰা.

এই প্রকাৰ, *such*, compound adjective, agreeing with লোকদেৱ.

লোকদেৱ, *people*, a common noun, first declension, possessive case, governed by the preposition সহিত.

সহিত, *with*, a separable preposition.

কেমন কৰি যা, *how*, an adverb and a participle, used idiomatically for an adverb.

বাস কৰ, *do you dwell*, a compound verb indicative mood, present tense, second person, agreeing with তুমি understood.

ইতি, *thus*, an adverb used to indicative the end.

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## (2.) GRAMMATICAL TERMS,

*In the order of the parts of speech.*

ব্যাকরণ, GRAMMAR.

## ORTHOGRAPHICAL TERMS.

বর্ণমালা, the alphabet.

অক্ষর, a letter.

স্বর, a vowel.

হ্রস্ব, a short one.

দীর্ঘ, a long one.

সমান, a similar one.

অসমান, a dissimilar one.

অনুস্বর, the letter (২).

বিসর্গ, the letter (ঃ).

When the vowels are enumerated, each vowel is pronounced with কার after it, as অ-কার a-kár, আ-কার á-kár, ই-কার i-kár, &c.

ব্যঞ্জন, a consonant.

কণ্ঠ্য, a guttural.

তালব্য, a palatine.

মূর্দ্ধন্য, a lingual.

দন্ত্য, a dental.

ওষ্ঠ্য, a labial.

সানুনাসিক, a nasal.

অস্প্রাণ, unaspirated consonant.

মহাপ্রাণ, aspirated.

বর্ণবিধি, classified, including the first five rows of consonants

অবর্ণবিধি, not classified, i. e. miscellaneous, including the remaining rows.

ক-বর্গ, the first class, viz.  
ক, খ, গ, ঘ, ঙ.

চ-বর্গ, the second class.

ট-বর্গ, the third class.

ত-বর্গ, the fourth class

প-বর্গ, the fifth class.

সংযোগ, union.

যুক্ত অক্ষর, a compound consonant.

উচ্চারণ, pronunciation.

আগম, addition or insertion of a letter.

আদেহ, the substitution of one letter for another.

বিরাম, the mark ( ) for excluding the vowel অ, as অক ak.

সন্ধি, permutation of letters.

|                                                   |                                                     |
|---------------------------------------------------|-----------------------------------------------------|
| অচ-সন্ধি, permutation of vowels.                  | and (ঃ).                                            |
| হস-সন্ধি, or হল-সন্ধি, permutation of consonants. | গুন, the change called <i>gun</i> . See p. 9.       |
| বি-সন্ধি, permutation of (২)                      | বৃদ্ধি, the change called <i>buddhi</i> . See p. 9. |

### ETYMOLOGICAL TERMS.

|                                                          |                                                                             |
|----------------------------------------------------------|-----------------------------------------------------------------------------|
| শব্দ, a word.                                            | কর্তা, <i>the agent</i> or nominat.                                         |
| নিভক্তি, an inflexion.                                   | কৰ্ম, <i>the work</i> , the objective.                                      |
| প্রত্যয়, an affix.                                      | করণ, <i>the means</i> , the instrumental.                                   |
| সংজ্ঞা, a noun or name.                                  | সম্প্রদান, <i>the giving to</i> , the dative.                               |
| লিঙ্গ, gender.                                           | অপাদান, <i>the taking from</i> , the ablative.                              |
| পুংলিঙ্গ, masculine gender.                              | সম্বন্ধ, <i>the connecting</i> , the possessive.                            |
| ক্লীলিঙ্গ, feminine gender.                              | অধিকরণ, <i>the holding</i> , the locative.                                  |
| ক্লীবলিঙ্গ, neuter gender.                               | সম্বোধন, <i>the calling to</i> , the vocative.                              |
| একবচন, singular number.                                  | গুণবাচক, a qualifying word, an adjective.                                   |
| বহুবচন, plural number.                                   | সর্কনাম, a pronoun, whether personal, relative, interrogative or adjective. |
| The cases when simply enumerated, are,                   | ধাতু, a verbal root.                                                        |
| প্রথম, first.                                            | ক্রিয়া, a verb. [verb.                                                     |
| দ্বিতীয়, second.                                        | সকর্মক ক্রিয়া, a transitive                                                |
| তৃতীয়, third.                                           |                                                                             |
| চতুর্থ, fourth.                                          |                                                                             |
| পঞ্চম, fifth.                                            |                                                                             |
| ষষ্ঠ, sixth.                                             |                                                                             |
| সপ্তম, seventh.                                          |                                                                             |
| অষ্টম, eighth.                                           |                                                                             |
| When considered in relation to the verb they are called, |                                                                             |

অকৰ্মক ক্ৰিয়া, an intransitive verb.

প্ৰেৰণ, a causal verb.

The terms সন্যস্ত, optative verb, যৎকৃত and যৎকৃত্য, frequentative verb, and লিঙ্গ, nominal verb, পৰস্মৈপদ and আত্মনেপদ, active and middle voices, are sometimes mentioned by pandits, but do not properly belong to the Bengali.

কৰ্তৃবাচ্য, the active voice.

কৰ্মবাচ্য, the passive voice.

স্বার্থ, is sometimes used for the indicative mood, and—

অনুমত্বার্থ, for the imperative mood, but properly there are no grammatical terms for moods.

কাল, time or tense.

বৰ্তমান, present time.

নিত্য প্ৰবৃত্ত বৰ্তমান, the present indefinite

স্বকৃত বৰ্তমান, present definite.

অতীত or ভূত, past time.

অদ্যতনভূত or ভূত সামীপ্য বৰ্তমান, the imperfect.

ভূত or নিশ্চিত ভূত, the imperfect definite.

স্বকৃত ভূত or অদ্যতনাদ্যতন ভূত, the perfect.

চিৰভূত or অনদ্যতন ভূত, the pluperfect.

নিত্য প্ৰবৃত্ত ভূত or অপৰোক্ষ ভূত, the aorist.

ভবিষ্যৎ, the future.

অস্মদ্বাচ্য, the first person.

যুস্মদ্বাচ্য, the second person.

তস্মদ্বাচ্য, the third person.

অব্যয়, indeclinable word.

উপসর্গ, inseparable preposition.

কৃদন্ত, words derived from verbal roots.

তদ্ধিত, words derived from other words.

দ্রব্যবাচক, a common noun.

নামবাচক, a proper noun.

অপত্যবাচক, patronymics.

জাতিবাচক, gentiles.

সংঘবাচক, collectives.

ভাববাচক, abstracts.

উনবাচক, diminutives.

ক্ৰিয়াবাচক, verbals.

কর্তৃবাচক, denominatives.

প্ৰাণিবাচক, names of animate beings.

অপ্ৰাণিবাচক, names of inanimate beings.

|                                                                                             |                                                                               |
|---------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| কৰ্মবাচক, passive nouns, as<br>কাৰ্য্য, a work.                                             | as হৈমন্তিক, of the win-<br>ter.                                              |
| করণবাচক, instrumental<br>nouns, as বকু, the<br>mouth.                                       | উৎপত্তি, adjectives of origin,<br>as সৈন্ধব, produced from<br>the sea.        |
| সম্প্রদানবাচক, recipient<br>nouns, as দাস, a ser-<br>vant.                                  | সমাস, a compound word.<br>দ্বন্দ্ব, a compound noun.                          |
| অপাদানবাচক, communica-<br>tive nouns, as উপাধ্যায়,<br>a teacher.                           | ইত্তরেত্তব, of the first genus,<br>masculine.                                 |
| অধিকরণবাচক, possessive<br>nouns, as প্রাসাদ, a tem-<br>ple.                                 | সমাহাব, of the first genus,<br>neuter.                                        |
| স্বাঙ্গবাচক, members of the<br>body, as কর্ণ, the ear.                                      | কৰ্মধাৰয়, a compound noun<br>of the second genus.                            |
| কর্তৃবাচক, verbal adjectives.                                                               | বহুব্রীহি, a compound ad-<br>jective of the first class.                      |
| বক্তাৰ্থ, adjectives relating<br>to colour.                                                 | তৎপুরুষ, a compound adjec-<br>tive of the second class.                       |
| চাতুৰ্থার্থক, adjectives of<br>place or circumstance,<br>as সামুদ্র, of the sea,<br>marine. | দ্বিগু, a compound adjec-<br>tive formed by pre-<br>fixing a numeral.         |
| কালীয়, adjectives of time.                                                                 | অব্যয়ীভাব, a compound<br>adverb. Of this the<br>Natives make three<br>sorts. |

#### TERMS IN SYNTAX.

|                                                         |                                                                                                        |
|---------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| বিশেষণ, the words or<br>clauses that qualify<br>others. | কাবক, the particular case<br>in which a word is put<br>by the influence of<br>another word upon<br>it. |
| বিশেষ্য, the words or claus-<br>es qualified by others. |                                                                                                        |

|                                                              |                                                           |
|--------------------------------------------------------------|-----------------------------------------------------------|
| মুখ্য, the principle objective case when a verb governs two. | গৌণ, the inferior objective case when a verb governs two. |
|--------------------------------------------------------------|-----------------------------------------------------------|

### TERMS IN PROSODY.

|                                                                           |                                         |
|---------------------------------------------------------------------------|-----------------------------------------|
| পদ্য, verse or poetry.                                                    | The peculiar metres as described are :— |
| ছন্দঃ, metre.                                                             | একাবলী, the first.                      |
| শ্লোক, a verse consisting of four pádas, but often arranged in two lines. | দ্বৈতক, the second.                     |
| পাদ, the fourth part of a verse.                                          | তালকাপ, the third.                      |
| মাত্র, an instant.                                                        | মালতী, the fourth.                      |
| যতি, the harmonic pause.                                                  | চাম্বব, the fifth.                      |
| দাঁড়ী, the sentential pause (1)                                          | ললিত কাঁপ, the sixth.                   |
| This is commonly used in Bengálí at the end of each <i>páda</i> .         | লঘু ভঙ্গ ত্রিপদী, the seventh.          |
| পুঙ্ক, a long syllable.                                                   | লঘু ত্রিপদী, the eighth.                |
| লঘু, a short syllable.                                                    | দীর্ঘ ভঙ্গ ত্রিপদী, the ninth.          |
| পয়ার, the common heroic metre of the Bengálí.                            | দীঘ ত্রিপদী, the tenth.                 |
|                                                                           | লঘু চতুষ্পদী, the eleventh.             |
|                                                                           | দীর্ঘ চতুষ্পদী, the twelfth.            |
|                                                                           | লঘু ললিত, the thirteenth.               |
|                                                                           | দীঘ ললিত, the fourteenth.               |

### (3.) DAYS OF THE WEEK.

|                               |                       |
|-------------------------------|-----------------------|
| রবিবার or বিশ্রামবার, Sunday. | বুধবার, Wednesday.    |
| সোমবার, Monday.               | বৃহসপতিবার, Thursday. |
| মঙ্গলবার, Tuesday.            | শুক্রবার, Friday.     |
|                               | শনিবার, Saturday.     |

The day and night are divided severally into four parts, each of which is called a প্রহর. A lunar day is called তিথি.



## (4.) MONTHS OF THE YEAR.

|                                                              |                                    |
|--------------------------------------------------------------|------------------------------------|
| বৈশাখ, April—May, be-<br>ginning about the<br>12th of April. | কার্তিক, October—Novem-<br>ber.    |
| জ্যৈষ্ঠ, May—June.                                           | অগ্রহায়ণ, November—De-<br>cember. |
| আষাঢ়, June—July.                                            | পৌষ, December—Janua-<br>ry.        |
| শ্রাবণ, July—August.                                         | মাঘ, January—February.             |
| ভাদ্র, August—September.                                     | ফালগুন, February—March.            |
| অশ্বিন, September—Octo-<br>ber.                              | চৈত্র, March—April.                |

The month is distinguished by the changes of the moon; the day of charge is called অমাবস্যা, the day of full moon পূর্ণিমা; the waxing of the moon is called শুক্লপক্ষ, and the waning কৃষ্ণপক্ষ.

## (5.) NOTES OF FRACTIONS.

The leading principle of Bengálí arithmetic, to divide by *four* rather than any other number, pervades also the system of fractions. A grammar is not the proper place for entering into the details of this, but the following signs may not be out of place.

|                                                         |                                         |
|---------------------------------------------------------|-----------------------------------------|
| ¼ means one quarter of<br>the unit, rupee, or<br>maund. | ¼ means one six-<br>teenth of the unit. |
| ½ ——— two quarters.                                     | ⅓ means two sixteenths.                 |
| ¾ ——— three quarters                                    | ⅔ means three six-<br>teenths.          |
| ¼ ——— one fourth of a                                   |                                         |

## (6.) ON BENGALÍ STYLE.

It is much to be regretted that no standard of style exists which might serve as a pattern for imitation. This is owing to the comparatively recent origin of Bengálí literature : the language, especially the written language, is not yet fixed, and although rapidly advancing towards a state of purity and elegance, is at present still in a fluctuating condition. In speaking of style, therefore, we are compelled to refer to conversation as well as to written composition.

We may point out two kinds of style, which should be most carefully avoided, viz the *vulgar* and the *pedantic*. The vulgar style betrays itself by the use of the inferior verb and pronoun in the first and second persons. The pedantic style may be known by its being imperfectly understood by all those who have not studied Sanscrit : its faults lie chiefly in the introduction of compound words when they are not needed, and in the choice of such compounds as consist of words not in common use ; also in the unnecessary adoption of Sanscrit phrases and forms of speech.

Another kind of style may be called the *impure* style, because it borrows too largely from the Hindí and Hindustání, and partly also from the English. This is used by almost all Muhammadans who speak Bengálí ; by most persons in the employ of Europeans, and especially by those who are engaged in commerce and in judicial matters. It would be pedantry to proscribe all foreign words from the Bengálí language ; because in many cases they are the only terms which exist or which are likely

to be understood. But it is highly desirable to avoid the use of those for which indigenous terms, derived from the Sanscrit, are either already provided by the daily language, or may be introduced into it with every prospect of being as plain and intelligible as the exotic words now in common use.

The *familiar* style is used by most of the natives of Bengal in their own houses, and in their daily intercourse among themselves. Most of its words are derived from the Sanscrit, but considerably modified, especially by absorbing the *ৱ* and other consonants in the preceding vowel ; as কাণ for কণ, হাত for হস্ত. The endless use of expletives, as গো, টা, টুকি, is its chief blemish, but for this it might become a beautiful language. It is, however, far from being rich enough, at present, to answer all the purposes of a language. It abounds in terms relating to domestic and agricultural life ; but is poor as soon as another province of thought requires to be occupied.

The *book* style, which is also becoming current in conversation, is a language seeking to occupy the golden medium between the familiar and the pedantic ; by preferring to all other words those Sanscrit elements which the familiar language has retained, or altered only slightly, and by avoiding all compound words the component parts of which are not readily intelligible.